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**Society for the Protection
of Ancient Buildings.**

31772

The Eleventh Annual Meeting
of the Society.

Report of the Committee
thereat adopted.

913.07
S.P.A.B.

JULY, 1888.

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Society for the Protection of Ancient Buildings.

THE eleventh Annual Meeting of the friends and supporters of this Society was held on Thursday, July 5, in the Middle Temple Hall. The chair was taken by the Hon. PERCY WYNDHAM, who was supported, among others, by Lord Crewe, the Hon. R. C. Grosvenor, Rev. Dr. Jessopp, Mr. Hugh Stannus, Mr. C. Kegan Paul, Mr. Bellasis, Mr. Vidler, &c., &c.

ANNUAL REPORT.

In presenting their Annual Report of the work of the Society during the past year, the Committee have to chronicle a certain number of disappointments, counter-balanced by a certain number of gratifying results, as having attended their efforts. It is impossible to conceal the fact that in a large number of instances in which the Society have intervened for the protection of buildings, they have not succeeded in convincing the owners or custodians of the historical value of the buildings under their care, and of the senseless and mischievous effects of the practice of so-called restoration. Every year adds to the number of buildings which are destroyed by purely gratuitous tampering, frequently for no other reason than the gratification of the vanity of a landowner, or the restless views of a new incumbent.

Bad, however, as our present system is, it is doubtful whether, if our public buildings were placed under the control of a governmental department, they would fare any better than at present. In an article in the May number of the *Archæological Review*, Dr. Joseph Anderson, the Secretary of the Society of Antiquaries in Scotland, pathetically deplores the treatment of some of the ancient structures on the Island of Innis-Muiredach, off the coast of Sligo, which were placed under the protection of the Irish Board of Works on the disestablishment of the Irish Church. These monuments, which consist of three small churches, three circular dwellings, several altars, and a large number of inscribed and sculptured monuments, have, it appears, been entirely destroyed for all antiquarian or historical purposes. "There has been," to quote the report of Mr. W. F. Wakeman,* "so much building up, and no little throwing down of original work, so that at present the structure, with its newly designed and erected Cyclopean gateway and other incongruities, must be looked upon as misleading to our future antiquarian students."

During the past twelve months the Society have dealt with upwards of 169 cases of proposed restoration, alteration, or threatened destruction; and 45 buildings have been surveyed and reported upon.

The action of the Society has been very much hampered during the past year from want of the necessary funds for carrying out its work. This necessitated for a time the

* Journal of the Royal Historical and Archæological Association of Ireland, vol. vii. p. 199.

suspension of all surveys, the expenses of which form a heavy item in the expenditure of the Society. It must be manifest that the Society cannot properly advise, with regard to the treatment of an ancient building, unless they are made fully acquainted with the exact condition of the building and its surroundings. This information can only be obtained by a careful survey, which is usually made by the Secretary, who is often accompanied by one of the members of the Committee. The buildings so surveyed frequently lie far apart, and the labour and expense attending this is necessarily severe. The Committee would earnestly urge the need of assistance from such of the members as are competent to make examinations of buildings in their neighbourhood, or by the collection of funds to meet the expense of such surveys as are made by the Committee. The income of the Society is small, and the Committee may perhaps fairly claim the credit of doing a larger amount of good than any other society at a similar expenditure.

It is gratifying to turn to the favourable results which have ensued from our persistent efforts. The Society of Antiquaries of London, influenced no doubt by our action, has issued a memorandum with regard to the subject of Church restoration, which has been communicated to the Archbishops, Bishops, and Chancellors of Dioceses, Deans, Archdeacons, and Rural Deans of the Church of England. In this memorandum, which the Society commends to the notice of the members, the Society of Antiquaries strongly insists "on the great historical value of

“our ancient Parish Churches, every one of which contains
“in its fabric the epitome of the history of the parish,
“frequently extending over many centuries. What would
“appear to the Society to be the duty of the guardians of
“these national monuments is, not to ‘restore’ them, but
“to preserve them: not to pretend to put a church back
“into the state in which it may be supposed to have been
“at any given epoch, but to preserve, so far as practicable,
“the record of what has been its state during all the periods
“of its history.”

The Royal Archæological Institute of Great Britain and Ireland is in full sympathy with the objects of the Society, and the Committee is glad to acknowledge the assistance it has received from the Institute upon more than one occasion during the past year.

The promotion of Signor Giacomo Boni, an honorary member of the Society, to an important post in connection with the Department of Antiquities and the Fine Arts (Direzione Generale Delle Antichità e Belle Arte) at Rome, is a very gratifying circumstance, Signor Boni being an accomplished, painstaking antiquary; and the Society have every reason to expect the best results with regard to the preservation of ancient monuments in Italy from his appointment.

A member of the Society who has recently returned from India, where he occupied an important post in connection with the preservation of Antiquities in that country, writes in the following encouraging terms of the recent action of the Italian Government:—

“ I have recently sojourned in Malta, Naples, and Rome, “ on my way home, watching in the latter two places the “ admirable operations now in progress under Commendatore “ Rossi and Signor Fiorelli for the protection of the monu- “ mental record of Italy which attests the civilisation of the “ past. So far as I am aware, the Italian Government is the “ only power which exhibits any earnestness in the matter. “ Both France and England subsidise archæological research, “ but their attention in Africa, Egypt, and India is more “ directed to the evolution of ancient history than to pre- “ serving the priceless monumental record itself.”

To show that public opinion in Italy is not entirely indifferent to the value of ancient buildings to the community as historical monuments, the Committee may refer to a recent letter from a correspondent published in the Roman newspaper *La Riforma*, in which, after quoting the declaration of the Italian historian Guerrazzi, that “ He who sells “ to a foreigner any celebrated work of art of his own nation “ sells a portion of his country,” goes on to refer to the decree of the Florentine Senate, who, on the 30th May, 1571, resolved that “ considering the adornment and “ splendour arising from palaces, towers, loggias, dwelling- “ houses, and other edifices both to the public and to indi- “ viduals, no one shall dare remove, deface, or otherwise “ injure the coats-of-arms, badges, titles, inscriptions, or “ other features existing on the doors, windows, street “ corners, arches, or other external positions in any palace, “ dwelling-house, edifice, or enclosure whether public or “ private, under whatever circumstance such palaces, &c.,

"may have been acquired in the past or shall be acquired
"in the future."

The Société des Amis des Monuments Parisiens continues its good work with regard to the ancient buildings of Paris, and the Society is glad to acknowledge the numerous communications it has received with regard to the work of the Society through the medium of Monsieur Adolphe Guillon, of Vézelay, an honorary member of this Society.

We give the following extract from "A Holiday on the Road," by James J. Hissey, 1887, for it is encouraging to find such opinions expressed by one who is not a member of the Society :—

"Old buildings must be maintained ; we cannot allow
"them to fall into decay ; our descendants would not thank
"us for doing thus, for the fear of doing wrong. The diffi-
"culty is to find the right man to do the work—one who is
"in true sympathy with the spirit of the ancient builders ;
"one who will be content to carry out the intentions of the
"original design, even to the smallest detail, with scrupulous
"fidelity—as far as may be possible, that is—and not to
"show his own cleverness and originality in altering it.
"Such men, alas ! are rare.

"Somehow, I do not like the expression 'restore.' It is
"too indefinite ; it appears to me to leave the door open to
"abuses. Our aim should be rather to repair than restore
"an ancient building, taking the ordinary acceptation of the
"latter word, and the astonishing wholesale vandalisms that
"have been perpetrated and executed by the implied
"authority it gives. Reparation is, I think, a better term
"to use—one less liable of misinterpretation.

"It must be remembered that these old hallowed fanes
"are sacred relics of a never-returning past; and as they
"have been bequeathed to us, so we should hold them in
"sacred trust for our children. It is surely the bounden
"duty of all Englishmen interested in the matter to see that
"their ancient edifices yet left to us unspoilt, should not,
"when the necessary and inevitable time for reparation
"arrives, be heedlessly handed over to the tender mercies
"of those who have no reverence or feeling for antiquity.

"We are careful enough respecting the doctors we employ
"for our own bodies, as to their skill and knowledge; if
"we were only half as careful of the fitness of the architects
"to whom to entrust our old buildings, it would be well."

Acton Burnell Church, Shropshire.

The Society's Report for 1886 gave an account of this Church, and of the scheme for "restoration," which had been put forth by the Rector and a Committee. On referring to this account, it will be seen we were by no means hopeful that the building would escape damage; indeed, our chief hope was that want of funds would be the saving of the Church from destruction by "restoration."

We have lately heard that they have been at work upon the Church for some time past, and that they seem to be disregarding the advice given in the Society's Report in nearly every particular. The bell-tower has been pulled down, and is not to be put up again. It is proposed to put a small turret on the roof for a single bell; the other bells are reported to be for sale. The east window is to be

taken out and replaced, and the bricked-up window in the north transept is to be opened, the monument which blocks it being placed against the west wall of the transept. The stone slates on the roof are to be replaced by tiles. The plaster is also going to be taken off the walls, but a protest has extracted a promise that the walls shall be *re-plastered*. Seventeen hundred pounds is the sum of money asked for, and this shows that extensive works are contemplated. Acton Burnell Church has been one of the best known and finest examples of the transitional style of architecture which came between the "Early English" and "Decorated" styles. How far will it be worthy of study after it has passed through an attack of the restoration epidemic? It is frightful even to imagine the fine old Church without its central tower, and with Broseley tiles in the place of the massive and sombre stone slates; with all its plaster gone, new glazing, and new patches of stone in all directions. Another Society has also protested, but without effect.

St. Mary's Church, Barfreyston, Kent.

This is a most wonderful little Church, and well worth going a long way to see.

The nave is 16 ft. 8 in. wide and 23 ft. 8 in. long, and the chancel 13 ft. 8 in. wide and 17 ft. long. The chancel is Norman, and has a square end, with a rose window and three windows below it. There are two windows on the north and two on the south side, and a continuous arcade embraces the windows. The nave has a Norman doorway on either side, and an Early English wall arcade with two win-

dows piercing it on each side. There is a tall chancel arch with a recessed arch on each side. The whole building is covered with most elaborate carving, representing animals such as rabbits, boars, bears, and the like. Plans for its restoration have been prepared, but the Committee is in hope that they will not be carried out.

We may be able to give more information about this case next year.

Barney Church, Norfolk.

In 1886 the Committee sent a report upon this Church to the Rector, after a survey had been made. The building is especially valuable on account of its never having been "restored." In the early part of this year the Rector wrote and asked the Society if it would send an architect down to give him some further advice, if he paid the travelling expenses. This the Committee would have done at once, only that it seemed doubtful whether it was intended that an architect would afterwards be employed to carry out the work.

The Committee therefore wrote and said that the Rector's wish should be complied with if he would arrange that his architect should meet our representative; and he replied that it was because no architect would be employed that he was anxious for our help. The Committee then wrote and urged most strongly the importance of an architect being employed, but we fear that our advice has not been followed.

Burton Dassett Church, Warwickshire.

This little-known Church is in its present state on account of being away from through routes. It has to be sought for. Those who take that trouble will be quite sufficiently rewarded by finding it unrestored.

It is an interesting building of considerable beauty, standing upon an inclined hump of ground, and its floor shows this by gradually rising from the west to the east end. It is in great want of repair and judicious strengthening: this the Society hopes it will get under the care of the architect who is engaged upon it, who has the love of ancient art and history sufficiently strong in him to make trouble-taking of little account. We need scarcely say that he will have trouble heavy enough, and pay light enough, to test the strength of this labour of love. To see to the repairing of the nave roof alone will tax all his patience and ingenuity; but as it *can* be done, we believe it *will* be done in such a way as to show how so many ancient roofs need not have been destroyed. It will probably be some time before the English people come to the knowledge of the infinite value of their ancient public buildings; but when they do, and demand and obtain a public fund for their sustentation, and their removal from the risks of fashion and private whim, there will be published schedules, wherein all that remains of English art will be tabled, no private persons or classes of society being permitted to gratify caprice at the expense of the public. Till the awakening has arrived, this and kindred societies will have

to call on private charity for the maintenance of precious buildings. This Society has always looked with suspicion upon the large funds raised for expenditure on "restoration," and in many cases it has, no doubt, cooled the enthusiasm of contributors, and in others stimulated their generosity. In the case of Burton Dasset Church we urge upon all people who have at heart the preservation of their ancient buildings to give the comparatively small sum necessary for the *preservation* of this building, and not for its destruction under the name of restoration.

Milton's House at Chalfont St. Giles, Bucks.

Upon the strength of a paragraph which appeared in *The Illustrated London News*, the Committee wrote to Mr. Samuel Sandars, at Chalfont-grove, Chalfont St. Giles, saying that the Society was very pleased to learn that it was intended to purchase this house with a view to its preservation, but that the Society regretted to see that it was intended to restore a porch which it is alleged formed a part of the house at the time it was inhabited by Milton, but which had long since disappeared. The Committee received a cordial letter in reply, assuring the Society that no such restoration was intended, and at the same time expressing views of a most satisfactory nature as to the treatment of this valuable sixteenth-century house.

Since this we are glad to say that Mr. Sandars has become a member of the Society.

Old Timber House and City Walls, Chester.

The following letter to the Mayor of Chester will explain the action which the Society has taken. Unfortunately our visit was too late, for the demolition of the fine old house which stood at the Cross Bridge-street had begun.

9, Buckingham-street, Strand, W.C.

To the Worshipful the Mayor of Chester.

SIR,—After I had the pleasure of meeting you on the 31st of last month, I went over the remains of the half-timber house at the corner of Bridge-street and Eastgate-street, and upon my return to London I laid my notes and sketches before the Committee of this Society. I am sorry that it is my duty to tell you how completely the Committee disagrees with the action which you have taken in pulling this ancient house down, but I think possibly you may agree with my Committee if I give you its reasons for the opinion which it has arrived at.

Chester stands among the first of our ancient towns which have not been greatly altered in modern times (although I must confess that it has greatly altered, and, as I think, for the worse, since I last saw it in 1870), and it is this fame which attracts so many each year from all parts to visit it.

The Committee considers that the town should make every effort to preserve not only the more important, but also all the humble buildings, and any portions of buildings which are old, and when any new ones have to be erected that they should be kept as quiet as possible both in composition and colour.

This corner building was essentially one which it was desirable to preserve. From the mouldings it was evidently built during the fifteenth century, and it was a good example of the ordinary house of that time. One of the reasons given for its destruction was that it was unsafe. This we

would not dispute, but it is certain that there could have been no difficulty in making it safe. As an instance of the substantial manner in which it was built, I may say that the floor which came at the level above the walk had joists throughout which were of good sound English oak, and they measured roughly 11 inches wide and 7 inches deep, and they were only 11 inches apart; so that had the number of joists been doubled it would have been a solid oak floor 7 inches thick. What modern building do you find with such a floor? The building which is to take the place of the old one will probably have joists of deal 11 inches by 3 inches, or possibly thinner. The Committee's reason for saying that it could easily have been made secure, is that we have had far worse buildings of the same description to deal with, and it has always been found that there is no difficulty in keeping up half-timber fabrics.

Another reason given for the destruction of the building was that there was not a sufficient height in the headway of the walk.

The Committee cannot believe that this could be thought a sufficient reason for its destruction, as it must have stood for over 400 years without being condemned on this score; but even if the want of height was thought to be so great, surely it could have been increased without the destruction of the whole building. The only other reason given is, I believe, that it was desirable to widen the street at this corner. Now neither face of the house came beyond the face line of the other houses in each street. The Committee is aware that the house which you propose to build will have its angle cut off, but that is the only way in which the frontage line of the new house will differ from that of the old one, we believe. Clearly you would not destroy the old house in order to cut off this angle, any more than you would destroy other modern buildings in the town for such a reason.

It may be that I have given wrong information to my Committee, and if so, I trust I may be put right and forgiven; but if I am right, the Committee fails to see that any

consideration should have been given to two of the reasons for destruction, viz., its unsafeness, and its blocking the street; and the third reason, the want of head room on the walk, if really serious, could have certainly been overcome. The Committee therefore considers that it is perfectly justified in saying that the house most certainly should not have been pulled down by the town authorities, whose duty it is to set a good example in such matters.

After examining the remains of the old house, I had the pleasure of being shown over the greater part of the City walls by Mr. Jones, the City Surveyor. The Committee is of opinion that the part of the wall near where the railway passes through it, although in a bad state, might with care be preserved without rebuilding, and it has directed me to write to the Surveyor on the subject. The Committee desires me to say that it considers the new work which has been done to the walls has been done well, although it regrets that black mortar has been used.

There is still much work needed, and the Committee sincerely hopes that you may be able to obtain funds for doing such important work.

I am, Sir,

Your most obedient servant,

THACKERAY TURNER, *Secretary.*

February 13, 1888.

Since this was written a view of the house which is to take the place of the old one has appeared in the building papers, and it is distressing to see such an elaborate and restless design for a house which is to be placed in one of the beautiful old streets of Chester.

Chelvey, St. Bridget's Church, Somerset.

The Committee learnt that this Church, which is situated about nine miles south-west by west of Bristol, was to be restored under the direction of Mr. J. H. Spencer, of Taunton, and it wrote to him asking if we might see his plans and specification. As on previous occasions, Mr. Spencer gave a courteous reply, and promised to comply with our request. After the whole of the proposed work had been carefully considered, the Committee wrote making certain suggestions, at the same time giving reasons for them. The letter was acknowledged by Mr. Spencer, who promised to go over and discuss them with the Rector. Shortly afterwards he wrote to say that many of our suggestions would be followed, and a month or so later, he wrote that other of our suggestions would be adopted. The Committee considers this to be a satisfactory case, for the architect seemed only anxious that the building should be treated in the best way, and our suggestions were accepted gladly and in a friendly spirit. Two other Churches, which were in the hands of the same architect, have been under the consideration of the Society.

Great Chesterford Church, Essex.

This is a really valuable building, but what is to be its fate still remains uncertain. The Committee sent a careful report to the custodians of the Church in October, 1887, but as the report was never acknowledged, and as it was known

that a very large sum of money was being asked for, the Committee decided to appeal direct to the public. The report was therefore lithographed and sent with an explanatory letter to the Clergy and others in the neighbourhood. Nothing further has been heard of the case, but clearly the Committee can do no more, for if the custodians chose to "restore" the Church, and the public gave them money to do so, after having seen the Society's report, it will show that public opinion in those parts is still unchanged, and we must be content to wait a little longer.

Chisledon Church, Wilts.

This is a valuable unrestored Church, and, as usual with such buildings, it has many points of interest about it. The levels of floors are unusual, for there are a number of steps at the chancel arch which raise the chancel floor considerably above the nave. The tower, which is a fine one, stands on the south side of the south aisle of the nave, and its lower story forms the entrance porch. There is a very interesting dedication cross on the outside of the wall under the east window of the chancel. It represents the Crucifixion, with St. Mary and St. John on either side, the whole being enclosed within a circular moulding, and it is of thirteenth century date.

The architect, who will be employed to carry out some contemplated repairs, has promised to let the Committee know when anything is to be done.

St. Saviour's Church, Dartmouth.

This Church was the best example we know, of a fine, richly decorated mediæval building. The interior was most impressive on this account, for the ceilings, gallery fronts, screens, and pulpit were all painted.

The Society has done all it can to save the Church, and twice it has sent an architect to report upon it. Nevertheless, in spite of all cautions, the roofs were taken off, windows taken out, &c., and when the building had been practically destroyed, an architect was called in, who will doubtless do his best to make the building again harmonious ; but this will give little satisfaction to the Society, for its value as an ancient building has been destroyed, and can never be brought back.

Downton-on-the-Rock Church, Shropshire.

This most valuable building, with its rood-loft and parclose chapels and timber front, which is probably of Norman workmanship, still remains in its deserted state, and unrepaired. If the Committee could only have had a little money at its disposal, it would have made an effort which would probably by this time have saved the building. The Committee still hopes for some chance which will save the little Church.

Dumblane Cathedral, N.B.

The fate of this most important building still hangs in the balance. A very large amount of the Committee's time

has been expended upon opposing the scheme for bringing the nave again into use, and it has been shown conclusively in letters to the public press and to the different Government Offices concerned, that the proposed scheme must *necessarily* be of a destructive character.

It is to be hoped that by next year we may be able to state that the scheme has been abandoned, and in the meantime we will ask our members to do their utmost to weaken it by stopping funds from being contributed, and in any other way which may lie in their power.

Edington Church, Wilts.

This is one of the most important cases which the Society has on hand. Our last year's report stated what had been done up to that time. Since then the Committee directed that the building should be again visited, and upon this being done it was found that some contemplated works were of a most undesirable character, and the Committee therefore wrote at once to Mr. Watson Taylor, who brought the matter before the Restoration Committee. Since then the Society has heard from the Restoration Committee that the works which it objected to will not be carried out.

The building was in great need of drainage, and this has now all been done satisfactorily, with the exception of the chancel, which will be done later on.

The fine west end has also been thoroughly underpinned and repaired. The Committee considers that rather more of the old work might have been re-used, but it is satisfied with the work on the whole. A new roof has been placed

on the south transept and north aisle. This was much needed, but the Committee is bound to say that a less elaborate roof would have looked better, and, as funds are difficult to raise, would have been more reasonable.

There is much really necessary work to be done, and the Committee sincerely hopes that sufficient funds will be received for the purpose.

The building will be visited again shortly by a member of the Committee.

St. Catherine's Almshouses, Exeter.

The Society has heard that it is intended to pull these buildings down eventually, and that the Dean and Chapter are not filling up the vacancies as they occur, in order that when all the inmates have died off, they may be free to dispose of the site for building purposes. The Committee hopes that any of its members who have the opportunity will try and obtain information upon the subject, for, at present, the destruction of the buildings seems quite unjustifiable. The rooms are small, but this makes them the more easy to keep warm in winter, and they are far better than the cottages of the poor in some parts of the town. The total space covered by the almshouses is small, and they are not situated in a main street, so that the site could not fetch much. The objection which this Society desires to raise against the destruction of the buildings, is, that they are of mediæval workmanship, and therefore should certainly not be destroyed, excepting under the most pressing circumstances.

Frithelstock Priory, Devonshire.

There are some valuable ruins of the Priory at Frithelstock, which Lord Clinton's agent seemed to think it would be necessary to pull down because of their insecure condition; but before taking any active steps he wrote to the Society's local correspondent for the district. This letter was forwarded to the Committee, and eventually it was arranged that the Society's Secretary should meet Lord Clinton's Clerk of Works at the ruins, and see what could be done.

It was found that the ruins were really in a dangerous condition on account of many of the stones at the top of the walls being loose. The south wall of the ruins forms the boundary of the farmyard adjoining, and the garden of the farmhouse comes right up to the west wall, so that a comparatively small stone falling might be attended with serious results.

The Committee sent a detailed report to Lord Clinton, describing what repairs the Society would advise, and how they should be carried out, and at the same time gave an assurance that when these small repairs were done the ruins would be perfectly safe. It will be a satisfaction to the members of the Society to know that the works will be done, if indeed by this time they are not already completed. As has already been said, the remains of this Priory are of great beauty and interest, as well as very picturesque.

Guildford Castle, Surrey.

In July, 1885, the Committee heard that the Town Council of Guildford had just purchased privately, of Lord Grantley, the remains of Guildford Castle, with about two acres of ground surrounding it.

The Committee at once wrote to the Mayor and Town Council a congratulatory letter, in which a hope was expressed that all the ancient buildings on the site would be carefully preserved, and that no attempt would be made at "restoration."

More than one of our members gave the Committee great help, and kept us constantly informed of what was being done; and when it was found that new stone steps were to be let into the old walls of the turret staircase, the Committee, through the kindness of one of its members, obtained leave from the Mayor to make an inspection. This gave an opportunity for a letter being written to the Town Surveyor, in whose hands the whole work had been placed, and of stating the Society's views respecting what should be done. This letter was acted upon, and the Committee is glad to be able to say that the ruins have been made thoroughly substantial with a wonderfully small amount of damage to the ancient work. The Committee made no comment upon the laying out of the grounds, for it considered it had no right to urge an opinion on the question when acting for this Society.

Heckington Church, Lincolnshire.

The Committee heard that it was proposed to restore this Church; and as it was known to be a most important one, a member of the Committee went down with the Secretary to visit it. This resulted in the Committee expressing its views as to what ought and ought not to be done. The following notice, which appeared in *The Building News*, of November 4, 1887, shows what has been done:—

“The restoration of the chancel of this well-known
“beautiful Lincolnshire church is now completed, and the
“re-opening services are to be held to-morrow (Saturday).
“The Bishop of Lincoln will officiate. The roof has been
“raised to its original pitch; the windows have been re-glazed
“with cathedral glass, and, where necessary, the mullions
“and tracery have been removed; but in most cases the old
“tracery was in such a perfect state that very little renewal
“was found necessary. The floor has been raised 5 in., and
“laid down with Minton’s tiles, of varied patterns. The
“altar-rails have been carried further west, so as to include
“the sedilia. New carved oak stalls and prayer-desks have
“been put up. The sacristy, which is a peculiar feature of
“the building, has been completely restored. It consists of
“an upper and lower chamber. A groined roof has re-
“placed the lath-and-plaster ceiling of the lower chamber;
“and upon this the new tiled floor of the upper chamber,
“used as the vestry, rests. All the windows of the two
“chambers have been completely restored. A doorway has

“been broken in the west wall, so as to give access to the vestry without passing through the church. Externally, in addition to the new roof, all the finials have been renewed and raised to their original height. The work has been carried out by Messrs. Pattinson, of Ruskington, from plans by Mr. Frank Fowler, of Louth.”

The rest of the Church had been already “restored,” and it was thought to be a matter of congratulation that the chancel and the most interesting sacristy on the north side had escaped. It seems strange that any architect could have brought himself to cut a doorway through the old wall, for this would not be even justified from the “restorer’s” point of view. It will be seen that everything done is in exact contradiction to the advice which the Society always gives, and which it gave in this case.

St. Mary Magdalen Church, Hucknall Torkard, Notts.

This Church was brought under the notice of the Society in June, 1887, when a paragraph appeared in the *Nottingham Daily Guardian*, stating that a vestry meeting had been held at Hucknall Torkard to consider the proposed enlargement of the Parish Church, and that a resolution was carried in favour of enlargement, without opposition. The Committee at once wrote to its local correspondent for information. The request was promptly attended to, and a full report was received, which stated that the Church had been put in thorough repair some twelve or thirteen

years ago, when a south aisle was added, and that the present scheme provided for entirely removing the chancel, and constructing transepts, thus (as our correspondent remarked) entirely altering the character of the Church.

Lord Byron was buried in the chancel of this Church, which stands in the old Sherwood Forest, and is connected with the Robin Hood legends still dear to Nottinghamshire people.

After some discussion, it was decided that the only course to be adopted was to try and oppose the faculty, and the Society wrote to the Registrar of the Diocese of Southwell, giving reasons why the scheme should not be carried out. A reply was received and answered, but eventually we received a letter stating that the *locus standi* of the Society to appear in the case is not recognised by the Chancellor, and he has decreed the faculty.

It is satisfactory to note that the *Saturday Review* and other papers made strong protests against the scheme.

The works are now completed. The tombs of the Byrons are said not to have been disturbed, but the tablets to some members of the family have been removed and refixed.

Inglesham Church, Wiltshire.

The Committee feels that it can hardly do better than give the whole of the following report, which it has received from our local correspondent, Rev. O. Birchall. It will show how well we are helped by him, and it is a pity that we

cannot find a larger number of correspondents to help us in the same energetic way.

Buscot Rectory, Lechlade, June 11, 1888.

DEAR MR. THACKERAY TURNER,—I will try to give as full an account as I can of the work which I have had in hand lately for the Society for the Protection of Ancient Buildings. The most important case is Inglesham Church, Wilts. I have distributed several hundred copies of the Appeal printed for the Society, and have written many letters, with what results Mr. Marks can tell you. The best was from a bazaar held here last summer, in which Miss Spooner and other parishioners of Inglesham were the chief helpers, and which gave a profit of about £65, including the price of some needlework sold afterwards. The best promise is from New College, Oxford, who will give £100 when the whole of the work is taken in hand, but not before. They are the owners of the greater part of the small parish, including the land near the Church. The Earl of Radnor, another landowner, has promised £20. Mrs. Miller, who inherits the property to which the great tithes used to be attached, has not yet responded. I understand that Mr. Micklethwaite may be able to report to you in a few days that the outside work, as recommended in his printed report, has been satisfactorily completed, at a cost of about £50, leaving I suppose more than another £50 in hand. You are aware that the delay in the work was caused by a landowner and churchwarden, Mr. Jasper Reynolds, who has now given up office, being anxious to avoid responsibility. I fear that the repair of the roofs will be delayed much longer through want of funds.

At Abingdon, Berks, I have visited the two old Churches, and other antiquities. Nothing new is proposed now; but the borough sustained a great loss in the death of Mr. Bartlett, the late coroner, who excelled as a conservative anti-

quarian, as well as in many other respects. His protective efforts were too often frustrated; and now there is no one to take his place. In

Longworth, St. Mary's Church, Berks,

there are interesting remains good, bad, or indifferent, but little noticed in guide books, of the thirteenth and five following centuries, especially a fine old oak chancel screen. The Rector desires to repair the foundations, and the sixteenth century roof, if funds can be raised.

Balking, Berks, St. Nicholas Church.

Your visit and report, after mine, were thankfully received by the Vicar, the Rev. Philip Green, who has since called in as architect, J. T. Micklethwaite, Esq., but cannot get on, for want of funds, with the repair of the old nave roof. It is a great pity that the chancel was previously restored so hideously by persons unknown to me.

Shillingford, St. Faith's,

is perhaps the finest Church in the same neighbourhood, and I hope it may not be touched again, for one touch now might spoil it, after the careful restoration under the influence of [the late Bishop Wilberforce, in which only two mistakes were made, viz., the use of black mortar for the outside of the walls, and the varnishing of the old oak roof. A fine Tudor building adjoins.

Burford, St. John the Baptist's Church, Oxon.

This exceedingly beautiful Church, of a most picturesque and historically interesting town, is very large and curious, with good Norman portions remaining, including a central Norman tower, surmounted by a Perpendicular spire, but the Church is chiefly Perpendicular. The greater part of the Church was restored by Mr. Street, whose hand

is seen in the scraped walls inside, and his peculiar modern glazing in many of the windows; I suppose, also, in the tiled floor of the nave. I do not know when the gaudy, inharmonious tiles were laid down in the sanctuary, nor when a new reredos was carefully placed in front of the old one, without destroying it, at some later time. A second great restoration has just taken place under Mr. Sedding—or, rather, a repairing in a conservative spirit of the chapels left unrestored before. In this, good unvarnished roofs have been added; the plaster, showing traces of paintings, has been left on the walls inside; the stone pavement and tombstones have been preserved, and the old glazing of the windows has been kept for the most part. It is a pity that a screen had to be cut, and a chapel behind it used for an organ and vestry, but I suppose it is a necessary evil. It seemed a better idea to erect a west gallery for an organ, only that the present organ is so big that it might have hid the beautiful old glass which fills the upper portion of the west window. The old glass at the head of the east window looked better before the new pictured glass by Messrs. Hardman was added, recently; but I think the sacrifice in a matter of taste is justified by the importance of having a good picture at the east end. As a matter of taste, I think the new stained glass by Mr. Kempe still finer. It is in the chapel on the south side, next to the porch, where the Corporation used to sit. The newspaper reports of the recent improvements gave the impression that the guardians of the Church despised the remains of the beautiful old painted glass, one of the most striking features; but I find, upon personal inspection, that this can by no means be the case. I hope, also, that the press is incorrect in saying that anyone desires to restore the niches on either side of the east window and reredos.

Southleigh, St. James's Church, near Witney, Oxon.

Except the Lady-chapel north of the chancel, this Church was generally restored in 1872, by Mr. Clapton

Rolfe, of Oxford, the architect of the restoration of Standlake Church. The wall paintings must have been very interesting, but some of them were destroyed, and the rest restored by Messrs. Burlisson & Grylls. The photograph which I sent you gives a good idea of the restored portions, and you can almost see in it that the new furniture and the new high-pitched pine roof of the chancel are varnished. The east window was fitted with new stained glass, and the floors generally were tiled at the same time. The oak pulpit in which John Wesley is said to have preached his first sermon, in 1767, is properly preserved. Your report last year was much resented by the Vicar, but I hope he has not forgotten it, for I am glad to find that our advice about preserving the old windows has been followed, and the window already restored on the south side used for an additional stained glass window. A new high-pitched roof of a sensible kind has been just placed over the Lady-chapel. The nave has a flat roof of the Perpendicular period, and if your advice about re-casting the lead, and preserving some of the old timber, cannot be carried out, I hope that, at least, a roof of the same style may be substituted. The architect for the restoration now going on is H. W. Moore, Esq., 6, Beaumont-street, Oxford.

Shilton Church, near Witney, Oxon.

The chancel was restored, or essentially rebuilt, by Mr. Clapton Rolfe, before I saw it. The nave is still very interesting, but it seems from a circular appeal from the new vicar, Mr. Drewe, that he wishes to make it match the chancel. In answer, I have given him the same advice as I gave to his predecessor, Mr. Jackson—the same, I believe, as you would yourself give in such a case.

Wardington, near Banbury.

I have heard no more lately of this Church, which is to be restored. Have you inquired in the neighbourhood?

Besides the above, I have visited or inquired about the following ancient buildings, with a view to their preservation, but sometimes finding that no changes were contemplated :—

Berks Churches.

Ardington, Buscot, Little Coxwell, Faringdon, Wallingford.

Oxon Churches.

Cassington, Eynsham, Henley, Langford, Kelmscott, Northmoor, Standlake, Swinbrook.

Cote House, near Bampton.

A fine Tudor mansion, well preserved by the owner, Mr. Gillett.

Herefordshire.

Vowchurch; the Cross in Putley Churchyard.

Examples of old churches well preserved on the whole are Ducklington and Stanton Harcourt, near Witney, and Cumnor, just over the water, in Berks.

I remain,

Yours very truly,

OSWALD BIRCHALL.

Inkberrow Church, Worcestershire.

A Church of the fourteenth and fifteenth centuries, with fragments of earlier date. It has side aisle and a western tower, and a south transept, which was rebuilt in the eighteenth century. The long north aisle is a very good,

regular composition, of the fifteenth century, with buttresses terminating in crocketed pinnacles above an embattled parapet. It extends beyond the east end of the nave, to form a chapel.

The north porch, which is of the same date and character as the aisle, has been pulled down, and in August last was being rebuilt; the east end and a large part of the south wall of the chancel had been pulled down, and the roof taken off and destroyed.

There are interesting fragments of glass in several of the windows.

The whole of the deal pews of the eighteenth century were gone, and the pavement and gravestones taken up. The positions of the gravestones had been marked on a plan, and it was stated that they were to be relaid as near to their former positions as the altered arrangements of the sittings will permit. The floor is to be resealed with oak benches. The chancel is to be paved with an encaustic tile pavement. The chapel to be enclosed by screens, to form an organ chamber and vestry. The Church is to be heated by a hot-air apparatus with gratings in the gangways.

The plaster on the walls is of recent date.

Irthlingborough Church, Northamptonshire.

No church tower in the county of Northampton was a more attractive object in the distance than that of Irthlingborough; and Northamptonshire is famous for its steeples. The county was a cradle to the infancy of studentship in

mediaeval church architecture ; and this has been a misfortune to the buildings themselves, as they came to be known by name, visited, praised, criticised, and at last "restored" into a negation of all interest: that is, a very large number of the delightful churches of the county have lost, through unsparing zealotry, all that quality which brought them into notice some fifty-five years ago. If in the distance this church steeple was attractive, upon close examination it was admirable in venturous proportion, and delightful in fitness of detail. In 1883 it was thus seen by two members of the Committee of this Society, who were directed to report on its condition ; and now it is no more a tower, and can never again be that steeple which for so many years was an object in view to students. It is probable that money will be got to rebuild it—in a fashion—which could not be found to save it in the form and with the quality given it by its real builders. It will naturally be asked, "If it was standing in 1883, and has only recently been destroyed, surely it could have been saved?" In answer, the Committee can but say that it could have been saved. It has been pulled down for no sufficient reason whatever. Even the poor and futile retort which has been made, that it would be cheaper to pull it down and rebuild it than save it, has no foundation in fact.

A foreign member of this Society, who was called in to advise as to the preservation of an ancient building, found that it was proposed to pull it down and rebuild it. He began his report by writing, "One ill contributes to the preservation of an ancient building, beginning by demolish-

ing it." As his clients were not English people, it is probable they found something sufficient in this remark. If the guardians of Irthlingborough steeple had cared for their old tower, they would have saved it or lost it; they would have found no consolation in attempting to do the impossible; for we assert that it is an impossibility to reproduce such a building in a way which would satisfy those who were capable of knowing what was worthy in the original. Of course, it would be waste of time saying anything more about a lost object of just veneration; but there are other old buildings in England, and the Society must use this fatal blunder to serve as a warning in future. There are several causes which go to make up such a travesty of intelligence as has been shown above. One is, that an architect of established reputation is too busy in attempting to do ten people's work to be able to give time and attention (even if he had extraordinary ability) to superintend personally, as would be necessary, the repairing and strengthening a building of great height in a dangerous state. Even supposing he could give the time, and succeeded in doing the work, it would be a loss to him in money, and few would be able to give him just meed for his labour. Half the trouble in putting up a new building would add more to his reputation, and leave him richer in money. Again, a younger architect, with however much enthusiasm and intelligence, would necessarily be anxious over the work, would certainly show it, and that would be fatal to him; his clients, having little or no knowledge themselves, would only put trust in an assured "old hand," who would, without compunction, talk them into pulp.

Thirdly, it is the habit of modern architects to assume that they can do all the multifarious works appertaining to architecture from their own drawing-board and writing-desk. They are fearful of dividing their praise. How many architects' reputations rest really on masons, carpenters, and other artisans, the hewers of wood and stone cannot say, and the presiding genius does not tell. An architect of any worth is of great use in co-operation with other people, but alone he is altogether insufficient, and should know how and when to seek help from others who have more knowledge and aptitude on certain points; he certainly does depend on the hewers of wood and stone where he himself would be found wholly incapable. With a little courage, considerable trouble, and some anxiety, an architect, with the aid of a skilled engineer, could have saved this ancient monument of English genius in architecture; and it should have been saved.

Kingsbury Church, Middlesex.

We have noticed this Church in our previous reports, but this is the last time we shall be able to refer to it as an ancient building. "Restoration" has now begun, and as we have already said, the Church is too small a building to live through it. There were no special features of beauty about it, and therefore the restorers will see nothing about it which they need respect. Since it has been threatened with restoration and enlargement, many people have visited it, and all have been astonished to find within easy walking distance of London a genuine old village Church standing

in a pretty churchyard without a single modern villa, or indeed, any building within view.

Surely public opinion would have been strong enough to have diverted the evil of this restoration had this pleasant place been more widely known.

Llantwit Major Church, Glamorganshire.

The Society at the time of its last year's report found unhappily, that it had been too sanguine and hopeful as to the carrying out of its advice, embodied in a full and careful report and specification, in respect of this most interesting historical Church. Several of its most important and most necessary recommendations have been either set aside or altered for the worse, and many things quite contrary to those recommendations have been done. The Society has taken from the first much interest in the Church, and no small pains and trouble for ensuring its preservation, and must at least now make known that they are not responsible for many things that have been done, or the omission of things that should have been done, to the old Church under the auspices of the Repair Committee.

The following are among the instances of departures from the advice given by the Society for the Protection of Ancient Buildings, for the repairing and consolidating the Church exterior :—

The tower on its four sides has been tuck-pointed with black mortar, the squared joints projecting beyond the face of stonework immediately above and below them. The

effect is very bad, and sepulchral, and the scale of the tower is now in appearance greatly dwarfed.

The roofs requiring re-covering have not been dealt with in the way specified by the Society. The old stone and other slates have been removed, and new poor $\frac{1}{2}$ -in. slates—all of one size—have been substituted, without any tilting at the eaves. The result is a chilling appearance of meagreness and monotony. The wooden V lead-lined gutters recommended by the Society have not been used.

The weathering fillet piece over the top course of slates of the nave roof abutting on the clerestory wall has been made with cement instead of lead.

The two new clerestory windows on the north side of nave are exact copies of the one remaining on the south side, except that the outer edges of the stones flush with the outer wall face have been cut straight—vertically and horizontally—instead of being left irregular. All this is in direct opposition to the advice given by the Society.

Interior.—A considerable quantity of sapwood has been used in the new roof timbers of the nave and aisles. These roofs have been copied more or less from the old ones, and not faithfully, but for the worse. None of the sound pieces of the old timber seem to have been re-used—if any, very few. The iron tie-rods specified by the Society, for the prevention of further bulging of the south wall of the nave, have been altogether omitted. The new truss-timbers in the aisle roof were not necessary, the old ones being sufficiently good and available. Deal or pine has been mostly used for the roofs instead of oak, this treatment being contrary to the advice of the Society.

Lolworth Church, Cambridgeshire.

The Committee hopes that any of our members who are at Cambridge will make a point of visiting this interesting little Church, and that they will do their utmost to support the Society's views, and urge that it should be *repaired*, and not rebuilt.

The building now consists of a nave 50 feet long and 17 ft. 9 in. wide, with a porch on the south side, and a western tower and a chancel 24 ft. long, and nearly as wide as the nave. Originally there were north and south aisles to the nave, and signs of an arcade of four bays can be seen in each wall.

There is a rich chancel screen, and placed on the top of it some good Renaissance woodwork, dated 1721. The chancel arch is a fine one of the fourteenth century. There are twelve good Perpendicular bench ends. The Society sent a report to the Rector, saying exactly how it considers the building ought to be dealt with, and we believe at present nothing definite has been decided upon.

Westminster Abbey.

Last year Westminster Abbey passed through a perilous time, when it was taken possession of by the Office of Works, and fitted up for the thanksgiving service on the completion of the fiftieth year of Her Majesty's reign. Much more care was taken than has generally been done on such occasions. But it was impossible that the church should be filled from end to end with huge scaffolds, some

of them reaching as high as the clerestory windows, without some damage being done, and damage was done. The walls against which the scaffolds and the staircases to them were placed, show many scars. Most of them were washed over with dirty water to hide them, and a dirty smear round the walls marks the positions of the various galleries. The floors have been broken in many places by the weight of the timber placed upon them. A piece was knocked off the north-east corner of Edward the Confessor's shrine, and one of the figures on the monument of Henry V. was broken.

Anyone who saw the church as it was fitted up by the Office of Works, may wonder that the damage was not more; but there need have been none at all. It is not necessary to turn the Church into a circus on the occasion of a State ceremony. All who have either personal or official claim to be present might easily be accommodated without it. Most of those who filled the scaffolds were private and undistinguished persons, with no more claim to special privilege than millions of their fellow-citizens outside, and that they obtained it was a cause of discontent to thousands their equals who were not so fortunate.

We hope that on a future occasion it will not be attempted to cram in the greatest possible number without regard to other considerations, and that at least the eastern scaffold will not be put up again. The indecency of its position does not concern us as a Society; but we are concerned that the most precious works of old English art that exist should not be imperilled from time to time by the

erection over them, and removal, of a vast and clumsy scaffold, with stairs of approach and appendages of baser use. Not even the excuse of old custom can be pleaded in its favour, for we believe that this scaffold was first put up for the coronation of George IV.

One wanton piece of mischief was perpetrated, and the story of it is instructive. Some underling of the Lord Chamberlain's office told the undertaker, to whose taste and skill the decoration of the Church was intrusted, that he must do something to smarten up the coronation chair; and he, after his kind, nailed on some trumpery "restorations," and daubed the whole over with a dark brown varnish, bringing down the throne of English kings for six centuries to the level of a Wardour-street "antique." A question was asked about this in the House of Commons, and Mr. Plunket, the First Commissioner of Works, answered that there was no foundation for the statement. But it was true; and on the question being repeated a few days later, Mr. Plunket had to admit it. From this it appears that the First Commissioner, the head of the office which had taken possession of the Abbey Church, knew nothing about what was being done in it, and that those next under him, from whom he sought information when the question was first asked, knew no more. It is surely not too much to beg that when great works are going on in a building of the importance of Westminster Abbey, they should be under the control of someone who knows at least a little of English art and history.

Apart from the Thanksgiving Service, the chief work at

the Church during the past year has been the making new the front of the north transept. It is too jealously guarded from public view for anything to be said about it now. But we have heard that a promise has been given that the curious early eighteenth-century rose window, with its glass, shall be preserved, and we hope it may be. The window is now boarded over on the inside, and concealed by hoarding on the outside.

The school authorities have gone on with their work of destruction amongst such of the Abbey buildings as are in their hands. This year they have destroyed the indications of the eleventh-century entrances to the dormitory from below, and have "restored" part of the dormitory itself (now the schoolroom) and of the basement below it into sham Norman. Each holiday time they set to work, and the most important remains of the old Abbey within their power are already destroyed.

London: St. Martin-in-the-Fields Church.

In the summer of last year the fine portico of this church was again in danger of being interfered with for the sake of street improvements. The Rev. John T. Kitto, the Vicar, in the Committee's opinion, acted very rightly, and brought the proposals made by the Metropolitan Board of Works before the public by issuing a printed statement of the case and asking for its opinion. A large number of letters appeared in *The Times*, among others the following letter from this Society:—

To the Editor of "The Times."

SIR,—The Committee of this Society has carefully con-

sidered the model and the plan deposited at St. Martin's Vestry-hall which explain the proposed alteration to the street called St. Martin's-place.

In so far as the proposals affect the portico of St. Martin's Church, the Committee wishes to be allowed to state that in its opinion great damage will be done to the proportions of the portico. At present the columns stand upon a flat pavement at the top of the steps, and this gives an appearance of space.

The proposal is to place the steps further back and to let the columns stand upon blocks. This will make the portico look cramped for space, as it will be in reality. But what is worse, the blocks will in effect lengthen the columns, and thus alter their proportions.

The Committee wishes to point out that the requirements for improving the street are not even met by this alteration, for although it gives a gain of 9 ft. at the south end of the steps, it only gives a gain of 6 ft. where St. Martin's-place is at present most contracted—viz., opposite the steps which enter the National Gallery block of buildings.

Obviously, therefore, the right way out of the difficulty is to treat the steps of the National Gallery in exactly the same way as it is proposed to treat those of St. Martin's Church, for that building cannot suffer by such treatment. The railings of that building might also be moved back considerably.

The steps of the portico have already been altered once, to the great detriment of St. Martin's Church, which is without doubt by far the finest building in the square.

I am, SIR,

Your obedient Servant,

THACKERAY TURNER, Secretary.

The Society for the Protection of Ancient Buildings,
9, Buckingham-street, Adelphi, W.C., July 22.

A very good leading article also appeared in *The Times*, and eventually the scheme proposed by the Metropolitan

Board of Works was finally abandoned, and the street is, at the time of writing, being widened by the setting back of the pavement of the National Gallery opposite the church.

London Roman Wall.

The discovery of a great length of the old Roman city wall in such perfect condition has caused considerable excitement and interest.

It is most fortunate that it should have been found on Government property and in such a convenient position, for it runs along the northern boundary of the plot of land on the north side of the new General Post Office, which has lately been acquired by the Government.

The Committee is looking forward to seeing the plans which the Office of Works are preparing, in order that it may form an opinion as to how far the scheme for the preservation of the wall may be considered satisfactory: *for the Government has promised that it shall be preserved.*

Staple Inn, London.

Just without the boundary line of the City stands, at this present time, a very remarkable building, attractive from its simple character and beautiful lines, and strange from the rarity of buildings in London having those qualities. Two hundred and fifty years ago it would not have been a rarity, nor would it have excited particular interest from its beauty; it would have had hundreds of neighbours, and many of them far exceeding it in impressiveness. To-day

it is a striking contrast, and with the exception of its already doomed but hidden away relative, "Barnard's Inn," it is surrounded by deformed and decrepit tenements. here and there broken by a patch of the still more depressing Victorian architecture in the youthful bloom of its commercial vulgarity. Occasionally a new and more attractive rival will appear on the scene; a degraded ruin will be picked out from the line and a hoarding run up, to be covered by the aid of Royal Academicians and others with Victorian pictures, to cheer an art-loving public with the appearance of a revival of good taste in the arts; in time this veil will be withdrawn, and expose to the estimable critics of the day another specimen of the latest adopted style of architecture, claiming the admiration of ignorance and vanity. Though this Society protested against the particular way in which "Staple Inn" was being preserved, and is still disappointed with the transformation, it nevertheless cannot but be gratified with the evident care and energy which the architect, Mr. Waterhouse, has bestowed upon his work; for the greater part of the old building *is* in existence, and from the foregoing remarks it will be understood that, even as the building now stands, it cannot but be useful in pointing a moral, as well as giving pleasure to those who look for something more in architecture than a vehicle for stupid display or wasteful advertisement.

Pentney Church, Norfolk.

The building papers stated that this Church was to be restored from plans by Mr. E. Guy Dawber, and as his

offices are in London, the Committee wrote and asked him whether he would attend one of our weekly meetings and tell the Committee all about the building. This request was complied with, and during the interval, the Secretary, happening to be in the neighbourhood, made a careful survey of the building. The Church, which is situated eight miles north-west by west of Swaffham, is an interesting and very striking building. It has a tall, handsome "Perpendicular" western tower, from which stretches a long nave without aisles, and a chancel carrying on the line of the nave. The western portion of the nave has on each side an interesting arched Norman arcade on the inner face of the walls. There are other fine features about the Church.

Mr. Dawber explained to the Committee that he had been asked to build an organ-chamber on the north side of the chancel, and to move the fine priest's doorway from the south side of the chancel to form an entrance to it.

The opinion of the meeting was that the addition would spoil the proportions of the Church, and the removal of the doorway would be a mistake. After some friendly discussion, the architect promised to bring the subject under the notice of the Patron, but the Committee did not feel very hopeful, because at that time a contract had been entered into with a builder for carrying out the work. Shortly afterwards we heard from Mr. Dawber that the removal of the doorway had been given up. The Committee then wrote to the Patron, at the Architect's suggestion, and explained fully the objections to the scheme, and at the same time pointed out that if the money to be spent on the organ-chamber was

spent on the alteration of the organ, and an organ case, the organ could conveniently be placed in the chancel, and also that the space under the tower, if screened off from the Church, would form a good vestry. Subsequently, Mr. Dawber wrote to say that he had persuaded the Patron and the Rector and Churchwardens to give up the scheme of building and to adopt our suggestions.

On the 25th November, 1887, a notice of the repairing of the Church appeared in *The Architect*. After describing the new fittings (all the fittings removed were modern) it stated that "the fabric of the Church has not been touched in any way, beyond making it watertight."

This is a case where the Society has attained its object in a friendly and satisfactory manner.

Porchester Church, Hampshire.

Members of this Society will find this Church well worthy of a visit at any time when they are in the neighbourhood of Portsmouth. It is situated close to the old castle, and approached through a fine old vaulted gateway. The village itself is also picturesque. It is a good example of a cruciform Norman church, although the south transept and the upper portion of the tower are gone. The west doorway is a very fine example of Norman work.

The Committee, after sending the Secretary down to make a survey of the building, made a report to the Vicar and Churchwardens. This was in 1886. The Vicar very kindly promised to let the Society know when anything was to be done, and we have lately heard from him to the

effect that certain works are now to be undertaken, all of which have the Committee's approval. The works to be done are as follows :—Clearing away present deal pews and western gallery ; removing colour-wash from western wall, allowing only a stiff brush to be used for the purpose ; laying wood-block floor on dry rubble and concrete in the nave, and providing fifty English oak benches ; the roofs and walls to be cleaned, but no attempt is to be made to face the walls, although they will be pointed where needed. An oak wind porch is to be placed inside the western door, and the fine doorway is to be preserved upon lines similar to those named in the Society's report. The ivy is to be cut down, and the outside of the walls pointed ; the earth is to be removed from the base of the walls, and a bed of concrete run in ; the rain-water from the roofs is to be carried away into dry wells ; the existing heating apparatus is to be repaired, and the font placed in the north-west corner of the nave. The Committee will be very glad to see the Vicar's scheme supported, although it will oppose most strongly any attempt to rebuild the transept or tower.

Shaftesbury, St. Peter's Church, Wiltshire.

In May, 1886, a correspondent called the Committee's attention to a public meeting which had been held, and enclosed a cutting from a local paper giving an account of the meeting. Six years before, a public meeting had been held at Shaftesbury with a similar object, viz., to consider what should be done to St. Peter's Church, and although resolutions were passed, the whole affair fell through. At

the 1886 meeting, however, a strong feeling was expressed in opposition to the proposal to sell the bells, organ, lead, &c., and repair the building, which should, if necessary, be used for secular purposes, and in favour of repairing the fabric. About £100 was subscribed on the spot for the purpose of helping to carry out this work. St. Peter's Church was unknown to the Committee, and the Secretary was therefore directed to visit and report upon the building. This was accordingly done, and the different views held by some of the inhabitants of Shaftesbury were learnt.

The tower of the church was found to be in a critical condition, the foundations having given way, and many serious cracks appeared in the walls. In spite of iron ties, the walls at the belfry stage were seriously bulged. The whole church, as seen from the street, is a most picturesque object, as well as being a really valuable piece of mediæval architecture. The building for many years had been disused, a large church having been built not far from it, and there are one or more other churches in the town.

The Committee, after receiving this report, wrote a letter to the Rector and Churchwardens, and received an acknowledgment of the letter from the Hon. Secretary of the Restoration Committee, who assured us that the Society's views were accepted by the Restoration Committee, and asked that the Society would recommend an architect who could be trusted to carry out the work.

This the Committee could gladly do, and recommended that Mr. Crickmay should do the work, for it knew that he had reported upon the Church in 1880, and it was he who

had done such admirable work for the Society in the case of Studland Church.

The Restoration Committee took the Society's advice, and although the task proved to be one of great difficulty, Mr. Crickmay has succeeded in making the tower thoroughly sound, with but little alteration to its external appearance. The foundations have been properly underpinned, and an iron bar has been placed in the core of the wall all round the tower at three different levels.

We believe that nothing has been done to the rest of the Church as yet.

Shepperton Church, Middlesex.

This building was surveyed in July last year. It is a picturesque building, and its chief interest lies in its being a Gothic Church of very late date, possibly as late as the early part of the seventeenth century. It is a cruciform building, without aisles. The windows have Perpendicular tracery, without any cusping.

The Committee wrote a strong protest against a contemplated enlargement, for to enlarge such a building would greatly damage its historical interest. We have not as yet heard what has been done.

Siston Church, near Bristol, Gloucestershire.

The Committee made a great effort to obtain a report on this Church as soon as it came under the Society's notice, but although no time was lost, the Committee was unable to make any suggestions, as the work was in an advanced stage when our survey was made.

We must, however, give a short description of the Church, and of the works which, we hear, are now completed, for one of our local correspondents has since visited the Church.

It is a building of considerable interest, having a chancel 19 feet 3 inches wide by 33 feet 6 inches long, with a beautiful three-light trefoil-headed east window, and a "two-centred" chancel arch without any orders. The ground-plan of the whole building is unusual. The nave has no aisles, and is 26 feet 3 inches wide by 32 feet long, but the north and south walls are carried westward 13 feet 6 inches, so as to form a chamber on either side of the tower, which may be described as standing within the nave, for if it and the two chambers were removed it would have the effect of lengthening the nave by 13 feet 6 inches. There is a Norman doorway, protected by a porch, on the south side of the nave, to the east of which is a shallow chapel of late date.

Turning to the work which has just been done, we find that the floors have been paved with tiles, many of the old gravestones having been replaced in both nave and chancel. A new pitch pine roof has been put on the nave. The trusses are formed with collars and braces, but no tie-beams. The plaster has been taken off the walls internally, and the walls have been replastered. Externally the walls have been pointed with black mortar. The three windows at the west end have all been put in new. The old external stonework of the building has not been scraped.

The following pieces of furniture have been retained :

The old oak south door and its ironwork, the late oak pulpit, the chained books, &c., and the old lead font.

The Committee is always sorry when old plaster has to be replaced by new, and it must call attention to the bad but not uncommon practice of putting *roofs without tie-beams* on ancient buildings. No matter how well roofs may be constructed and strapped and bolted with iron, unless they have a tie-beam or tie-rod at the level of the tops of the walls, they are certain, when the weight of the covering is on, to spread slightly. This spreading does not matter in the case of a new building, because the walls are green, and they will give to the thrust; but with old walls, which have set firm, the least thrust will crack them. If ties are used at the level of the wall tops, and the wall plates are properly constructed, the walls will only have to carry a direct vertical weight.

Stanstead Mountfichet Church, Essex.

This Church must have been a very fine building at one time, but the only part of the original work now remaining is the chancel and its north aisle, the remainder being comparatively modern. Still, this ancient work which does remain is both beautiful and interesting, and the Committee felt that it was worth while making an effort to get the Society's views observed. After having surveyed the Church it wrote to the architect, with whom it had been in correspondence, respecting another building not under his charge, but in this case he refused to say what he was proposing to do. The Committee therefore wrote to the

custodians of the buildings, for the large sum of money proposed to be spent seemed threatening of evil. Still it could get no reply, and therefore it was compelled to publish its letter in the local papers as a last recourse, and then to let the matter drop.

Thorney Abbey Church, Cambridgeshire.

This building was noticed in our last year's report. Our members will be glad to hear that, since then, his Grace the Duke of Bedford has directed Mr. Mickleton to carry out the necessary work, and that the Society's principles will be strictly observed.

Wilmslow Church Tower, Cheshire.

This place is about twelve miles from Manchester by the London and North-Western Railway. The Society's attention was first called to it by seeing it noticed in the *Nantwich Guardian* of July 16, 1887, which stated that a gentleman had promised to be at the expense of rebuilding the tower. The building was visited for us on August 6 of the same year, and a full and careful report, accompanied by a sketch and photograph, was sent to the Committee.

The photograph was taken before the tower was touched, and the sketch showed it, as found by our surveyor, with the whole of the top down to the under side of the cornice removed. The stonework taken down, and which included some handsome gargoyles, was of a most substantial character, and an old man on the site who had witnessed

the whole of the destruction, testified to the difficulty experienced in removing the old work.

The tower is of the late Perpendicular style, and the top, as shown by the photograph, was thoroughly in keeping with it, and the carved work gave it a handsome and quaint appearance. The pinnacles had gone, but if desirable (and we should say it was not) new pinnacles could have been erected upon the old work without danger.

The Committee wrote a letter to the Vicar, expressing disapproval of the course that had been followed, and a hope that every stone would be carefully replaced as nearly as possible in its original position, but no reply was received, and we have not heard what has been done.

Of course far more blame is to be attached to the architect than to the custodians of the building.

FOREIGN WORK.

India.

The following account is given with regard to the preservation of ancient monuments in India by a member of the Society, who was some time Archæological Surveyor for Central India and the North-West Provinces.

After paying a well-deserved compliment to the Italian Government for their efforts in this direction, he goes on to say :—

From time to time the Government of India has shown a spasmodic interest in monumental conservation, and voted considerable sums towards it. Unfortunately,

neither in India nor in other dependencies has our Government hit on a systematised plan to check destruction or repress vandalism. I made an extensive tour last year throughout the North-West Provinces and Central India, and I regret to say that I found spoliation and disfigurement as rife as ever, owing to the want of regular inspection and adequate annual grants. Virtually, conservation has been struck out of archæological duties in India, or relegated to departments incapable of supervising it. I have the authority of Sir Theodore Hope, late Public Works Minister, for saying that the Public Works Department is the most unsuitable body to exercise supervision; and the claim of Dr. Burgess, Director-General of Archæology, to control conservation is negatived by his want of local knowledge, and his inability to inspect even a fraction of Indian monuments, seeing that he is resident in Edinburgh during six months of each year. . . .

More than once I have referred in India to an officer in Bandlekhand who, for the aggrandisement of a private museum, regularly kept a European for midnight deprivations in the shape of wrenching off sculptured gods from temples. In the same provinces, at the old religious capital of the Chandals, namely, Khafrata, I spent three weeks last year. To avoid being charged with exaggeration, I will quote from a paper sent me by the Governor-General's agent in Central India, with the remarks of the Nowgong Political Officer. It must be remembered that Khafrata contains an unexampled number of temples of the twelfth century adorned with carvings, which speak of wealth,

labour, and untold magnificence, and suggest very different physical conditions to the present. The country then boasted of a fertile and well-irrigated soil, and of a population four times the amount of the existing population. Of the temples which testify to these facts and speak of the wondrous ability of their builders, Major D. Robertson says: "Many have recently been simply uprooted to provide plant for bridges, &c., and so save native officials expense; the vandalism has been unparalleled." Thanks to the cultivated sympathy of Sir Lepel Griffin, steps have been taken to prevent a repetition of these atrocities, but nothing will be done to meet the evil until Government steps in with a legislative enactment.

* * * * *

Barely a twelvemonth back I inspected Agra, so renowned for its Mughal monuments in marble and Florentine work. On that peerless work of art the Taj, the Indian Government, through the wise agency of Sir John Strachey, has spent a large sum of money, but has made no adequate provision for annual repairs; I regret to report that there is a crack in the dome, the fine entrance gateway is fractured in several places, and its rear parapet with its miniature cupolas is out of the perpendicular. It appears to me that too much money has been spent on the Mahomedan buildings at Agra, an opinion I believe shared by Sir Alfred Lisle, late Lieutenant-Governor of the North-West Provinces. It would have been better to select typical specimens of periods and styles for preservation, instead of spending so

much money upon one centre. Had this been done we should not have to lament that the noblest piece of palace architecture in India, namely, Rajah Man's Palace, overlooking the Gwalior Rock, had been omitted ; and I must add that unless Government brings pressure on the Gwalior Durbar, and that immediately, this palace will be beyond redemption.

Malta.

The same correspondent referring to Malta writes: "The other day I waited on Sir Lintorn Simmons, Governor of Malta, to point out that the priceless Phœnician remains in the Island have been for years treated as little else than a ready prepared quarry for agriculturists. I invited his attention to the fact that, owing to the want of conservative measures, a dependency which had a varied history extending back to 1400 B.C., including the dominion of the Phœnicians, Greeks, and Romans, Saracens, and Mauers, to say nothing of the chivalrous mediæval Knights of Malta, had been for years systematically plundered and depleted of its valuables. His Excellency, who had asked me to wait upon him, listened with much attention, and I hope my representations may lead to the forming of a national museum. Had such a museum been formed at the time the Island was ceded to England, Malta would have possessed a collection of antiquities second to none in Europe."

Algeria.

In Algeria, it would appear that the restrictions placed upon excavation and the search for Antiquities under the

Second Empire, have been relaxed, and that a number of depredators are taking advantage of the indifference of the Government, and are ransacking the country in search of treasure, not even respecting graves of the dead. Sir Richard Burton in *The Academy* of June 16, referring to Tunis, says :—"The Arabs are carrying off sculptured stones, " a railway is levelling obstructions to its line, and the upper " part of a Numidian mausoleum has been pulled down to " obtain a Syro-Punic inscription. We may well ask, where " is the French Society for the Protection of Ancient " Buildings?"

S. Mark's, Venice.

The following Report on the restoration still going on at St. Mark's, Venice, is the one referred to in last year's Report at page 46. The Report was made for the Society by Professor Middleton and Mr. Wardle :—

At the request of the Committee, the undersigned made a careful examination of the present condition of St. Mark's, more especially of those recent restorations to which Dr. Saccardo has challenged attention in his Report dated 1886.

These works are chiefly :—

The restoration of the Chapel of St. Zeno.

The restoration of the Mosaics in the Chapel of St. Isidore and over the Altar of the Blessed Virgin.

The rehabilitation of the south side of the Church and of the south-west Pavilion.

Apparently Dr. Saccardo offers these works as pledges

for the correctness of other restorations he is anxious to undertake, which are :—

The completion of the principal front.

The “regulation” of the whole of the pavement, “in the body of the Church as well as in the Vestibule.”

A general cleaning and repolishing of the marbles of the interior, and a continuation of the restoration of the mosaics.

On the outside the scaffolding has been but lately removed from the south front; we may therefore take the work there as representing the final opinion of the authorities as to the mode in which the restoration of St. Mark's is to be conducted. Of this last piece of restoration it must be said that it is scarcely possible to distinguish it from that which was so completely condemned a few years ago. In both examples the ancient columns and some ancient capitals and sculptures have been allowed to remain, after being cleaned, but some of the capitals are wholly new, and with the above exception everything is new, or looks new. If we may judge of the former appearance of this south wall by the still unrestored wall of the Treasury adjoining, the change St. Mark's is undergoing is startling.

As the restoration of the north-west angle is the part to be next taken up, this recent work is of greater significance.

The north-west angle, it need scarcely be said, has been less altered since the thirteenth century than any other part of the front. The mosaic over the north door is the original one. We examined this angle carefully. There are iron ties steadying the outer pillar, but these do not indicate

unusual weakness, in Italy. The lines of the extreme angle are not vertical, but the marble casing fits the irregularities exactly, so the deflection is at least as old as the casing. We could detect no sign of recent movement. The jointing of the marbles was everywhere good. It might be thought worth while to exchange the iron ties for bronze ones, either now or when the rusting has gone farther, but really nothing else is necessary.

As part of the restoration of the west front, the insertion of new tracery in the great window is contemplated.

The most recent restorations of mosaic in the Church are those in the Chapels of S. Isidore and Cardinal Zeno. The mosaics here appear to be almost wholly new. Undoubted ancient parts may be picked out, but the preponderating mass is quite new. Dr. Saccardo is merely accurate when he says, "immense quantities of new cubes have been used."

As all the mosaics of the Church are about to be "examined," the system on which repairs are done is a matter of the gravest importance. They appear to have two methods at St. Marks: the temporary expedient of driving clamps through the tesserae to hold loose parts to the backing, and the more thorough way of bringing all loose or condemned work down with a pick and re-making the mosaic *de novo*. Members of the Society will remember seeing the pickaxe at work in the Baptistery. We have now seen the mosaics "restored." *The Times* correspondent boasts, July 27, 1886, that one subject, not in the Baptistery, "has been entirely renewed on the slight indications of the old one."

It is difficult to offer suggestions to experts who are capable of such a feat, but we would submit that the influence of the Society and of the St. Mark's Committee be exerted towards *the adoption of some method which would leave the original mosaics in their places*. Might not a method like that used in removing frescoes from rotten walls be tried?

The other question which most engaged our attention was the condition of the floor. The first point to be noticed in this, is the abruptness of some of the hollows. These hollows or sinkings are so abrupt that walking near them is dangerous. They must surely represent grave settlements in the crypt below, which may be still going on. At the worst parts the tesserae are disjointed, but only there. Where the hollows curve the tesserae have adapted themselves, and lie quite smooth.

The slabs of marble near the more abrupt depressions are a good deal cracked. At the places where the floor is broken, tesserae have been lost, and the remaining tesserae are in danger of being kicked out. There are also parts of the floor not so hollow, whose tesserae appear to have been smashed and loosened and are being lost. The disintegration which is beginning in these places has been going on elsewhere for a long time, and has led to the patching or restoration which covers nearly half the area of the Church. The least annoying but most slovenly of the repairs have been made by simply filling a broken place with cement. That secured the pavement surrounding the patch and filled up the hole, but the precious porphyries were lost and the pattern work also. Another method was to inlay the

floor with new marble, not always in pattern, but sometimes with an attempt to repeat the old pattern work. The old material, however, was neither preserved in fact nor in character. The porphyry did not reappear, and instead of the many coloured marbles of the old pattern, common marbles were used. In more recent repairs an attempt has been made to replace coloured marbles by colour, and to reproduce the old black and white pattern work with new tesserae. This new work is set much too close, and the shapes of scrolls and leaves are painfully formal. The work is essentially *modern*. This latest work was naturally the most interesting to us. It is still going on, and is the work we may suppose will be used if the relaying of the pavement is attempted. Whether the relaying in gross be a serious proposal or not, it will be seen from what we have said that repair will always be going on, and under the present system *this must lead to the absolute modernising of the pavement*. We do not see that new porphyry has been laid down anywhere, and there are doubtless in the floor materials equally difficult to work and procure, even if we choose to think the restoration of the floor depends only on obtaining the proper materials. To put it on this lowest ground, the "restoration" of the pavement of St. Mark's is an impossibility. The question is, then, very urgent—What must be done?

We submit that a plan more consistent with respect for ancient work is quite possible. In all the methods which are illustrated on the floor there is not one which has had the preservation of the ancient work for its object. At most

the preservation of the "effect" of the floor, or what has been thought to be its effect, has been the idea. *We must endeavour to obtain the preservation of the ancient material of the floor in its place.* No single piece of porphyry or marble ought to be allowed to get loose without being instantly reset. Where disintegration is beginning, the old joints should be carefully raked out and new cement inserted with the greatest care and nicety, and where soft marbles are being worn down, the same course of re-pointing would give a network of hard cement, which would retard the final wearing away. The remains of this pavement are so precious that no care the authorities can take to preserve them can be too great. But the preservation of the pavement is not wholly a question of surface repairs. The subsidence, which is too obvious, from the line of piers on each side inwards, is a possible sign of great danger. Whether the pavement be settling with the loose rubbish on which it was bedded, or whether the depressions and bulges on the floor are due to the breaking and shifting of the arches of the crypt, it is quite time that the authorities were informed. Both causes have been alleged. In *The Venice News* of April 30, 1886, it was said, "Several engineers have been requested to concert measures for re-establishing a satisfactory condition of the crypt." We trust these measures may be as soon as possible determined and the works begun. The re-establishment of the basement of the church is precedent to the stability of the floor. When the former is secured, the question of regulating the more serious of the inequalities of the floor will become practical.

However disagreeable it is to contemplate the lifting of any part of the pavement, because once lifted it is almost impossible the tesserae will be put back again rightly, yet, in some places, where the depressions are deep and abrupt, we see no remedy but the lifting of the pavement and the "regulation" of the curvature. *Levelling is not necessary and is not possible*, unless the whole floor were relaid; but *moderate easements* where the inequalities are now dangerous are demanded alike for the safety of the floor and the passengers. We are glad to quote Dr. Saccardo's agreement on this point. He says (*Times*, October 19, 1886): "So far as the slabs of marble are concerned, there is no question of restoring the level; but to prevent the matter getting worse, and that people should not injure themselves." Two of the worst pits are just on the line between the great marble slabs and their border of *opus Alexandrinum*. Whatever is done here will be done to slabs and border alike. We ought to say that these slabs are of the greatest value. It would perhaps be impossible to replace them by equal slabs of the same marble from any quarry in the world. They are twelve in number, 13 ft. 4 in. long by 5 ft. wide, and all are parts of one huge block of the finest Proconnesian marble. The veining, as the slabs are disposed, makes the lozenge-like pattern which is characteristic of the arrangement of the marbles in St. Mark's, and so proves the original relationship of all the pieces. There cannot be therefore any question of the renewal of these marbles. Such as they are they must remain, but insured from further injury, so far as that is possible.

As regards other necessary works at St. Mark's, we think the most important is the constant attendance to roofs and gutters. This is part of the proper protection of the mosaics. Any leakage behind them must loosen their hold and produce the bulges and stains which lead to restoration. There was heavy rain one day when we were in the Church, and we had proofs that such attention was needed. The maintenance of the covering of St. Mark's is no doubt a serious task, but when we observe the very great care which is given to less important matters, we do not doubt the Government will exercise constant vigilance in this.

We must give one example of the attention to small matters which we particularly noticed. It seems to express compendiously the ideal of the present restorers of St. Mark's. This would seem to be that not a flawed marble nor a chipped carving should be found in the building.

No one who has carefully looked over the Church has failed to notice the little arcade of sculptured marble under the base of the rood screen. It is composed of marbles which were ancient when the Church was built. The same series extends, as far as it will go, round the base of the stairs to the North Ambo. Marbles so old have not escaped a few knocks, and the softer parts have been rubbed down. These defects are of no moment. They detract nothing from the design, nor hinder your judgment of the work, and they are of no structural importance, for the little arcade is only a wall screen and supports nothing. Nevertheless during the time we were at St. Mark's, we saw three of the sculptured capitals and portions of some of the little

arches cut out, and replaced by new pieces, "restored" from squeezes of the originals. The originals, cut out by the chisel, are no longer in evidence. Other parts of this arcade were apparently marked for similar renewal.

We give this fact as a type of much work done at St. Mark's. It represents an impatience of accidental imperfections very dangerous in the guardians of an ancient work of art.

J. HENRY MIDDLETON.

GEORGE WARDLE.

May 24, 1887.

The following is a list of the Buildings which have come before the Society during the past year.

Acton Burnell Church, Shropshire.	Burton Dassett Church, Warwickshire.
Aldborough Church, Suffolk.	Canford Manor, Dorset.
Ardingley Church, Sussex.	St. Anselm's Chapel, Canterbury Cathedral, Kent.
Auckland, St. Helen's Church, Durham.	Cardington Church, Shropshire.
Bafreston Church, Kent.	Chalfont St. Giles, Milton's House at, Bucks.
Balking Church, Berkshire.	Cheddar Market Cross, Somerset.
Barnard Castle, Durham.	Chelvey Church, Somerset.
Barney Church, Norfolk.	Walls of Chester, Cheshire.
Bath, Roman Baths at, Somersetshire.	Ancient Houses, Chester, Cheshire.
West Bergholt Church, Essex.	Chesterford Church, Essex.
Bingley Market Cross, Yorkshire.	Chiddingstone Church, Kent.
Bradford Abbas Church, Dorset.	Chisledon Church, Wilts.
Brampton Church, Carlisle, Cumberland.	Christchurch Priory Church, Hants.
Braughing Church, Herts.	Coggeshall Abbey Church, Essex.
Broadwater Church, Worthing, Sussex.	Colne Church, Lancashire.
Bruera Church, Cheshire.	Combe-in-teignhead Church, Devon.
Barford Church, Oxon.	

- Cordova, Mosque at, Spain.
Costessey Church, Norfolk.
St. Mary's Hall, Coventry,
Warwickshire.
Croft Church, Yorkshire.
Croydon Palace, Surrey.
Crathorne Church, Yorks.
Croscombe Church, Somersetshire.
Darenth Church, Kent.
Dartmouth, St. Saviour's
Church, Devonshire.
Dewsbury, Old House at,
Yorkshire.
Downton - on - the - Rock
Church, Shropshire.
Dunblane Cathedral, N.B.
Easton Church, Norfolk.
Edingley Church, Notts.
Edington Church, Wiltshire.
St. Catherine's Almshouses,
Exeter, Devonshire.
Framlingham Church, Suffolk.
Frampton Church, Lincoln-
shire.
Fressingfield Church, Suffolk.
Frithelstock Priory, Devon.
Frolesworth Church, Leices-
tershire.
iggleswick Church, Yorks.
Goring Church, Oxon.
Grappenhall Church,
Cheshire.
Grendon Church, Northamp-
tonshire.
Guildford Castle, Surrey.
Guildford Grammar School,
Surrey.
Gullane Church, N.B.
West Haddon Church,
Northamptonshire.
Hadley Church, Barnet,
Hertfordshire.
High Halstow Church, Kent.
Harrold Church, Bedford-
shire.
Hartshill, Norman Chapel
at, Warwickshire.
Hayes Church, Middlesex.
Heavitree Church Tower,
Devon.
Heckington Church, Lincoln-
shire.
Hempstead Church, Essex.
Henly Cross, Warwickshire.
Higham Church, Kent.
Himbleton Church, Worces-
tershire.
Holdgate Church, Shropshire.
Hornby Church, Lancashire.

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| Horwood Church, Devonshire. | Llanddew Church, Brecknock. |
| How Caple Church, Devonshire. | Llanhilleth Church, Monmouthshire. |
| Hucknall Torkard Church, Nottinghamshire. | Llantwit Major Church, Glamorganshire. |
| Hunstanton, Remains of Saxon Chapel. | Lolworth Church, Cambridgeshire. |
| Inglesham Church, Oxfordshire. | London, St. Botolph's Church, Aldgate. |
| Inkberrow Church, Worcestershire. | London, St. Helen's Church, Bishopsgate. |
| Irchester Church, Northamptonshire. | London, Raleigh Hall, Brixton Hill. |
| Irby Grange, Lincolnshire. | London, The Charterhouse. |
| Irthlingborough Church Tower, Northamptonshire. | London, Coronation Chair. |
| Kersey Church, Suffolk. | London, St. Martin's-in-the-Field Church. |
| Kettering Church, Northamptonshire. | London, Staple Inn. |
| Keyingham Church, Yorks. | London, St. Stephen's Church, Walbrook. |
| Kingsbury Church, Middlesex. | Longworth Church, Berkshire. |
| Lammas Church, Norfolk. | Lyddington Church, Rutland. |
| Guildhall, Lavenham, Suffolk. | Lynton Church, Devonshire. |
| Southgate, Launceston, Cornwall. | Maidstone, Old Palace, Kent. |
| Leek Church, Staffordshire. | Melrose Abbey. |
| Lees Priory, Essex. | Mobberley Church, Cheshire. |
| South Leigh Church, Oxon. | Monyash Church, Derbyshire. |
| Lessingham Church, Norfolk. | |

- Moreton Old Hall, Cheshire. Saunderton Church, Bucks.
Moulton Church, Norfolk. Shaftesbury, St. Peter's
Mynachlogddu Church. Church, Dorset.
St. Michael Coslany Church, East Shefford Church, Berks.
Norwich. Shepperton - on - Thames
Netheravon Church, Wilts. Church, Middlesex.
Newton Reigny Church, Shilton Church, Oxfordshire.
Cumberland. Siston Church, Gloucester-
Ockwells Manor House, shire.
Surrey. Stansted Mountfichet Church,
St. John's College, Oxford. Essex.
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Surrey. Stoney Stanton Church,
Parham Church. Leicestershire.
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Paris. Cheshire.
Pentney Church, Norfolk. Shiere Church, Surrey.
Peterstone Church, Mon- Sollers Hope Church, Here-
mouth. fordshire.
Simon Glover's House, Stratford-on-Avon Church,
Perth. Warwickshire.
South Petherwin Church. Little Stukeley Church,
Cornwall. Huntingdon.
Polstead Church, Suffolk. Terrington Church, Norfolk.
Portchester Church, Hants. Thorney Abbey Church,
Rockbeare Church, Devon- Cambridge.
shire. Thanet, St. Lawrence
Rostherne Church, Cheshire. Church, Kent.
Salisbury, St. Edmund's Tickencote Church, Rutland-
Church, Wilts. shire.

Towyn, St. Caduan's Church, Merionethshire.	Wilmslow Church Tower, Cheshire.
Tuxford Church Notts.	Wintringham Church, York- shire.
Venice, St. Mark's.	Worksop Priory Church, Notts.
Wakefield Church, Yorks.	Wyre Piddle Church, Wor- cestershire.
Walpole Church, Norfolk.	
Whitchurch Canonorum Church, Dorset.	

The CHAIRMAN, in opening the proceedings, said : Ladies and Gentlemen,—I am sorry we have not a better attendance, but no doubt the weather is very much against us. In order to economise time, I, as Chairman, will move the adoption of the Report, which will be taken as read. You will see from it that the Society has gone into 169 cases of proposed restoration, and visited and surveyed 45 cases. On the whole, I think that the success of the Society has been considerably increased. (Hear, hear.) We are very much in want of further subscriptions, and I hope all those who belong to the Society will endeavour to get members to join us, because what is really wanted in a Society of this kind is a great number of people to pay a moderate subscription, which helps a Society more than occasional large donations.

I, myself, think that public opinion in this direction is growing, but, of course, we have to overcome a great deal of prejudice on the subject, because, at present, in the case of any old building, the presumption is that it should always be restored. We want to reverse that so that the presumption should be that it should be left alone. (Hear, hear.) If the state of the case does not admit of its being left alone, then it should be *repaired*, and not *restored*. I remember some years ago there was a caricature published of this Society, which represented a town as it might be if it was left to the care of such a Society as this for 200 or 300 years, where the houses were propped up with timber supports standing in the roadway, instead of the foundations being underpinned and concrete put in. The windows also were mended with putty.

(Laughter.) I need not say that does not represent the views of the Society at all. On the contrary, we often have to deplore that when money is subscribed for an ancient building, instead of it being devoted to some necessary repair, such as making an old tower secure or preserving an interesting timber roof, the whole of the money goes in laying down encaustic tiles or putting in painted windows, which might just as well be deferred, if not left out altogether. To give you an instance of the way in which the aims of the Society are gaining ground, I will mention what happened in the county to which I belong, in which there was a question as to building or adapting a police station and a court-house in the town of Tisbury. The question was referred to four or five gentlemen, good men of business and magistrates, to decide what was to be done. There were three schemes, one of which involved the altering and enlarging of an old Tudor building. The Committee in their report said they were loth to disturb so interesting a feature of architecture. (Cheers.) I venture to say that fifteen or even ten years ago you could not have got a report of the kind from a committee of county magistrates who had met together on a purely business occasion. Then we must remember that even if we can get a controversy on a subject it is very often a good thing, because time is on our side. I remember also that in my own county there was a most interesting church of the reign of Edward III. The incumbent for the time being happened to be a very eloquent man, who attracted people to hear him, and the church was too small, and there was a great outcry about restoring it. Mr. Grosvenor and

myself happened to know the people interested, and although they maintained that they were quite right in what they proposed to do, our interference led to correspondence and delay, and in the meantime the clergyman was promoted to a sphere where his eloquence could have free scope, and the church is to this day, and long will be, quite sufficient for the congregation of the parish to which it belongs. (Loud cheers.) What we have really to prevent is the idea that anyone has a right from his own private taste to interfere with buildings. It is rather unfortunate that the period of activity in these matters in a man's life very often coincides to the period of ignorance, and that the less they know about a subject the more free they feel to do what they like. As they grow in knowledge they grow more careful. I remember a most ridiculous instance of this that happened some years ago, before this Society was established. A young man who had succeeded to a property, and had just left Oxford in the time of Pugin, impregnated with ideas of Gothic architecture, was anxious to put up a tomb to his father. In doing so he had to disturb an old classic monument which stood in the church, 200 years old. He went to Italy, and after two or three years came back an ardent admirer of classicism. He regretted putting up the Gothic monument, and, having removed it, put in its stead a classic monument to his father. Only conceive how this affected those who were interested in the church. Even those who were admirers of Gothic architecture did not get an example of it, and the admirers of classicism, instead of an old classic monument, got a brand new one. Of course this is an extreme case, but it only shows what is often done under the present system.

How can we best preserve these monuments? I see the Report alludes to the policy of putting them under Government. I should be very sorry to see that done. I think we must look to the growth of public opinion on this question. (Hear, hear.) What we wish to do differs very widely from what has been done under the Ancient Monuments Act of Sir J. Lubbock. There it was a question of leaving things entirely alone. It was a question of people disposing of their own property in other ways; but it was not a question, as it is with us, of repairs. If it was only a question of leaving things perfectly alone, I should be content to leave it to the Government; but, as there are often cases where money is subscribed to do things to a building, it is the function of this Society to see this is carried out, and I should be sorry to see that left to the Government, because what they do is very often done by an irresponsible permanent official. You might get a Commissioner of Works who had great taste for restoration, and you might get one of an entirely different character. This fine hall in which we are now assembled, thanks to the courtesy of the Benchers, reminds me that we still have some very interesting buildings in this city of London. No doubt all of us are aware that Serjeants' Inn was abolished, and we all rejoice that Clement's Inn and Staple Inn are preserved. Of course this is a delicate question to allude to here, and as we are here by the courtesy of the Benchers I should not have alluded to it did I not know that many gentlemen learned in the law take the same view as we do. We can only hope that Barnard's Inn will be preserved, as Staple and Clement's Inns were. I have much pleasure in moving the adoption of the Report. (Cheers.)

THE HON. R. C. GROSVENOR: I have great pleasure in seconding the motion for the adoption of the Report. I have in past years been in a better position to tell you something of the contents of the Report than I am to-day, because I am no longer able to take as active a share in the work of the Committee as formerly. It is always, however, an easy task at these meetings to second the motion, because those who come here do so in the main because they are interested in the work of the Society.

They know the nature of the work and the way in which it is conducted, and look forward, I think, to the Annual Report of the Committee as to a record of good work well done. I said it was an easy thing to second this motion, but last year I had a sinister experience in this respect; for, in consequence of something I said in seconding this same motion, I was bombarded with letters by a gentleman, who appeared to be dissatisfied with some comments that I made upon the reported treatment by him of a building, of which he had the custody and care. (Laughter.) I shall studiously avoid any remarks which may lead to anything like a repetition of such a correspondence; because, if there is one thing I dislike more than another, it is answering letters, especially when I do not know the person with whom I am corresponding. Speaking rather more seriously, I think the Chairman has most properly drawn your attention to what is the leading feature of the Society's work. To my mind, the value of its work is immeasurably greater from an educational point of view than from a directly preventive one—that is to say, that the number of restorations which we can prevent is as nothing compared with the change of

opinion and feeling which has grown up since this Society first began its work—a change which makes the worst kind of restoration very much less admired than it was some years ago. (Hear, hear.) We are to-day to have a paper read to us by a gentleman eminently qualified to speak on the subject of the Protection of Ancient Buildings, and therefore I think it would be impertinence in me to waste your time by making any further remarks in seconding the motion for the adoption of the Annual Report.

The motion was then agreed to.

Dr. JESSOPP then read his paper, entitled, “*Quis Custodiet.*”

The Committee regrets that it is unable to publish this most admirable lecture, owing to a misunderstanding. The issuing of this Report has been delayed, because it was believed that we should be allowed to print the lecture, which was published in the August number of *The Nineteenth Century*. Unfortunately the editor will not allow it be printed until twelve months has elapsed; and the Committee has, therefore, with reluctance, decided that it must send the Report out to its members without the lecture.

Mr. HUGH STANNUS: I have the greatest pleasure in moving a vote of thanks to Dr. Jessopp for his able paper, to which we have all listened with so much interest. The suggestions he made towards the end of it are exceedingly interesting, and personally I have the greatest sympathy with them; but I venture to suggest that it would be premature to attempt to discuss them now. I feel sure Dr. Jessopp will consider that in putting forward these sugges-

tions to us, he has paved the way to a thorough and exhaustive discussion on the whole question—the important question of dealing with the venerable monuments of antiquity, raised by the piety of our forefathers, which it is our duty to transmit to our descendants in as good condition as when we received them. Dr. Jessopp spoke of the better tone of public feeling there is towards this Society ; and it is very pleasing indeed to think that, whereas at first we were accustomed to be met with rudeness, and told to mind our own business, now we find the people who are desirous of restoring buildings will attend to our advice, and often thank us for it. It is patent, from the unhappy results of too many restorations, that enthusiasm, untempered by judgment, has destroyed many fine old remains. We endeavour to obviate this. When the Society learns that any building is about to be submitted to the hand of the restorer, we venture to add the judgment to the enthusiasm ; and one is glad to find it is often accepted. We are reminded of the poem of Tennyson, in which he hints so beautifully that “third thoughts are best.” We all know how a man may have the first thought, perhaps some generous resolve, then comes the second thought—of cautious practical prudence—and afterward the third thought, which is the “better first,” tempered and refined by the second. In like manner, we may observe, in dealing with our old buildings we have first of all the enthusiasm, which determines that it shall be made as fine and beautiful as the nineteenth century, the generous unrestricted giving of money, and the careful archæological learning which is now so prevalent, can make it ; then

comes the second, the judicious advice of our Society; and lastly, we find the third thought is best, when enthusiasm fills the sails, and wise and conservative judgment guides the helm. Something was dropped about the audience being *few*. Well, it is comparatively few; but it is at any rate a fit audience, for I suppose we may consider ourselves the salt of the earth. In conclusion, I venture to say that the pregnant remarks we have heard from Dr. Jessopp to-day will not be lost, but when we come to think and talk over all he has said—and, with the assistance of the public press, he will address the larger audience of educated Englishmen and Englishwomen which he and we seek—we are much indebted to him for his eloquent paper, and I have great pleasure in moving a cordial vote of thanks to him. (Cheers.)

The CHAIRMAN put the motion, which was adopted.

Dr. JESSOPP expressed himself greatly obliged for the compliment.

Mr. KEGAN PAUL: I beg to move a cordial vote of thanks to the Benchers for the use of this hall. I listened to Dr. Jessopp's paper with extreme interest, and especially to the one or two sentences which showed that the whole matter needs to be brought not only before the uneducated, but also the educated classes. The people of culture and the people of learning very often do a great deal of mischief, against which we want to protest. When Dr. Jessop spoke of the 'Arries of 'Ounslow carving their names on the trees, and then suggested that the same sort of people were those who restore churches, I could not help remembering that in the poem to which he alluded, "The Talking Oak,"

a name was carved on the tree ; and I could not help thinking that if a hyper-sensitive poet could think of carving a name on an oak, so, too, the people of culture and education can commit similar acts of vulgar vandalism when they restore churches. I am glad to believe that Dr. Jessopp's words will go to such people of culture, as well as to those whom we may call barbarians. (Laughter.) In proposing this vote of thanks to the Benchers of the Temple for allowing us to meet here, it appears to me that their generosity is very great. We who pass up and down Fleet-street and the Strand little know of the treasures of architecture and art which are hidden so close to us, and we must remember the Benchers have really, this afternoon, admitted the enemy into their camp. (Laughter.) It is most kind of them, because when they read the record of our proceedings, they will feel that if at any time they are tempted to allow restoring fingers to touch these buildings, they will find the friends whom they have let in this afternoon are among their most serious and strenuous opponents. Our thankfulness, therefore, should be doubly great for allowing us to meet here this afternoon. (Hear, hear.)

Mr. PHILIP WEBB, in seconding the vote of thanks to the Benchers, congratulated them on the careful way they kept their fine hall ; and hoped their influence would be used to preserve the minor, but hardly less valuable, ancient halls still remaining in London.

Mr. PERCY VIDLER, the "Law Student" who has so boldly questioned the right of the Ancients of Barnard's Inn to confiscate that property, seconded the resolution. He said he could not profess to have taken that step as a

lover of ancient buildings, though he did regard very highly the feelings which ancient buildings are able to inspire ; but as a law student he protested against the alienation of buildings and property provided for the use of students of the law.

Mr. Vidler contended that the Inns of Chancery are still capable of use for their original purpose, and he trusted that the efforts that were being made would be successful in winning back for the students of London these quiet gardens and ancient homes of the Law.

Mr. BELLASIS : I beg to move a vote of thanks to the Chairman for presiding. We know he is a very busy man, occupied in many pressing matters, but for all that he has not hesitated to come here and take an interest in our proceedings. I have been laughed at sometimes for keeping a list of all the ancient monuments in the parish of Westminster, but I have gone on : and I am sure the Society will receive from many cordial support and co-operation.

The motion was carried, the CHAIRMAN replied, and the proceedings terminated.

SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS.

Dr.

Statement of Receipts and Payments for the Year 1887.

Cr.

RECEIPTS.		PAYMENTS.	
£	s. d.	£	s. d.
To Balance at the 31st December, 1886, as per last statement		By PAYMENTS DURING THE YEAR 1887 :—	
	20 4 8½		
TO RECEIPTS DURING THE YEAR 1887 :—			
Annual Subscriptions.....	287 1 0	Printing	68 5 2
Donations	34 13 6	Office Expenses, including Secretary's Travelling Expenses	33 12 6½
Received for Travelling Expenses in visiting Churches, &c.	22 3	Members' Travelling Expenses.....	38 2 9
	343 13 2	Secretary's Salary	120 0 0
		Clerk's Salary	46 16 0
		Rent of Office.....	20 0 0
			326 16 5½
		By Cash at Central Bank 31st December, 1887	34 14 10
		By Cash at Office.....	2 11 7
			37 6 5
			<u>£364 2 10½</u>

Examined and compared with books and vouchers, and found to be correct.

JOHN J. AUSTIN, Auditor.

JUNE 14, 1888.

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Society for the Protection
of Ancient Buildings.

THE
TWELFTH ANNUAL REPORT
OF
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JULY, 1889.

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Society for the Protection of Ancient Buildings.

ANNUAL REPORT.

THE Committee can with confidence report that each succeeding year proves that the force of public opinion at its disposal becomes greater. The Society has now gained for itself a recognised position, for an increasing number of people are beginning to realize that the subject of preserving ancient buildings is treated by the Society from a practical standpoint. Indeed, people have been compelled to believe this by reading our reports on actual buildings in need of repair.

In these reports the roofs, walls, floors, plasterings, glazing, paving, fittings, ventilation, drainage, and warming are all carefully gone into, and definite advice given on each point.

When those who differ from us endeavour to lead people to believe that the Society is composed of sentimentalists and artists only, who care but for picturesqueness, and who desire all our most valuable buildings to become ruins, the

Committee replies by asking that some of its lithographed reports may be read, and this settles the question.

We give the following extracts from an article which appeared in *The Globe* of March 14, 1889 :—

“ Old-fashioned country Churches are now being so
 “ rapidly changed and modernised that it is not surprising
 “ that lovers of ‘ things as they are ’ sometimes raise a pro-
 “ testing voice against the acts of the ‘ restorer.’ The
 “ typical village Church is a purely rural creation ; there
 “ is nothing approaching it in a town. It is usually an
 “ ancient edifice, often dating back to the early days of the
 “ Norman Conquest, rarely later than the thirteenth or
 “ fourteenth centuries. Small in size, it is built after a
 “ solid fashion unknown in these times. If the original
 “ founder of the Church was either a very good or a very
 “ bad man (it is to the very saintly or the very sinful that
 “ we are indebted for most of our old ecclesiastical build-
 “ ings and charitable foundations), the little edifice may
 “ contain many a gem of architectural beauty unlooked for
 “ in so obscure a place. But to an antiquarian the great
 “ charm of the old village Church is that it contains a kind
 “ of chronicle of English history. Each succeeding century
 “ has left its mark on the little edifice, and the practised
 “ eye can date each alteration and addition to the structure.
 “ As an act of piety or an act of expiation, the long-
 “ forgotten founder reared its solid walls and heavy Norman
 “ pillars. A later century benefactor inserted the graceful
 “ east window, with its wealth of delicate tracery in stone.
 “ The blank white glass or crudely coloured panes, which
 “ now fill the windows, tell of the havoc wrought by Crom-

"well's soldiery when they dashed their pikes through the jewelled glories of the glass which once shone there."

"Sometimes, alas ! the trace of the modern 'restorer' is painfully evident by the attempted, and often successful, effacement of these consecutive links in the Church's history. When the antique pavement, with its quaint inscriptions, has been replaced by modern tiles, when the old wall tablets have been banished to the belfry, when the Tudor tombs have been removed from the chancel, and highly-polished, light coloured seats substituted for the antique oak benches and pews, the pious nineteenth century restorer is satisfied that he has accomplished a good work. Possibly his ecclesiastical taste is correct, and yet many a village church-goer misses the time-honoured surroundings which have been so ruthlessly swept away. The old village Church, which has grown into its present condition through the slow progress of the centuries, was a thing apart ; in its restored condition it is but a copy of the ordinary suburban 'district Church.' It may be that later generations may abuse the modern iconoclastic restorer even more than the Georgian 'de-former' of our ancient Churches."

Such an article would not have appeared a few years ago, for it could not have been appreciated ; and the appearance of similar articles from time to time, shows the change which is taking place in public opinion.

But to turn to our difficulties. We find much harm is done, though we believe with the best intentions, by the

different Church Building Societies. The conditions on which a grant is given, generally require that additional "accommodation" is provided, and to get the grant, the whole seating is re-arranged, and the Church is overcrowded with new seats, which, in many instances, are never used, or, still worse, a new aisle is added, which, of course, involves the loss of an ancient wall.

It ought to be remembered by the clergy, that a number of empty seats does much to destroy the heartiness of a service. Before any new seats are introduced, a return of the number of people present at each service for a whole year should be given. If a Church provides sittings for all at a harvest festival, or other such gathering, it shows that there are more permanent seats than are really required. We suggest that Church Building Societies should only give grants when it is found that the proposed scheme is reasonable, for by so doing they would do much to save our ancient Churches from needless alterations and enlargements. We would suggest that the number of seats be regulated by a return of the yearly congregations, and that no grant should be given where the scheme includes ornamental decorations, for it is not right that when some Churches are falling down for want of repair, others should have money spent upon them which might be saved with advantage to the buildings themselves.

At the Exeter Diocesan Conference, held in October 1888, Mr. J. Brooking Rowe, who is Lay Representative for the Deanery of Plympton, did good service by reading a paper on the subject of the importance of preserving the belongings of the ancient Churches in the diocese, and his

paper was printed at the request of the Standing Committee. He says :—

“ It is constantly found upon visiting a Church which has undergone that process which we now-a-day facetiously term ‘restoration,’ that much of the furniture which has been recorded as belonging to it in former years has disappeared, that monuments which commemorated past worthies of the parish are no longer on its walls, that floor slabs and ledger stones have been destroyed or turned upside down to furnish paving stones, or have been buried in layers of cement or covered up with tiles, that the old communion plate has been sold (sometimes for the purpose of obtaining new, supposed to be better), and that old wood-work, which gave a tone and colour to the building which varnished pitchpine will never attain unto, has been got rid of, and things of which a Church was full, and which from long familiarity had become hallowed to many, have altogether vanished. I am not speaking of the general question of ‘restoration.’ I do not believe with some that it is better a Church should crumble to dust, rather than the hand of the modern builder should touch it. This is folly. The Church should be preserved to serve the holy purpose for which it was originally intended, and everything should be subservient to this. But I do maintain that it is the duty of each and all to do their best to hand down to those who are to come after, the building our ancestors have transmitted to us, with all its adjuncts and belongings, as complete, and at all events in no worse state, than it was when we received it.

“ But, unhappily, in a vast number of cases things have been far otherwise.”

Instances are given of the grievous losses which Churches have suffered in quite recent times, and we will give two out of many :—

“A month or two ago I was in a Church in another diocese. There the clergyman—the architect this time had nothing to do with it—had been having his own fun with the pulpit. The Church is a very large and lofty one, and the pulpit was very handsome and admirably designed to enable the preacher to be seen and heard over the extensive area of the building. It was of wood, of late Jacobean work, elevated on a pedestal, and it had a sounding board of inlaid woods of beautiful workmanship, and although it was not Gothic, the whole thing harmonised most satisfactorily with its surroundings. Why the clergyman thought fit to interfere with it, I am at a loss to imagine. But he did, and went to work with a will. He cut down the structure and took away the pedestal, he removed the great sounding board (which served a most useful purpose), and turning it upside down with the pedestal for a leg, converted it into a table, and the beautiful panels of the pulpit sides he cut away in order to insert some common-place carvings. I ask, why should such things be done? I ask, ought they to be allowed?”

“During this autumn I was in a Church in Somersetshire, where I saw two fonts standing side by side, both handsome, one old, the other quite modern, and on inquiring the reason for this strange arrangement, I was told that in some (it is ridiculous to use the word) restoration, a few years ago, the old font had been got rid of, and a new one substituted. Recently the churchwardens, to their

“great surprise and delight, were informed that the ancient font was still in existence. Inquiry was made and its whereabouts discovered, and steps were taken for its recovery which happily succeeded, and now the two fonts stand side by side, pointing a moral which those who see or hear of them cannot but benefit by. This was true restoration.”

The following are suggestions given by Mr. Brooking Rowe:—

“In the first place, everyone should most clearly understand that nothing whatever can be removed from a Church or churchyard—no old woodwork, vessels, furniture, fittings, or anything connected with the fabric or used in the services—without a faculty.

“Secondly, no faculty should issue for the alteration of any Church until a complete list of everything in it has been furnished, and a statement, complete down to the minutest detail, of what is intended to be done, and what left untouched.

“Thirdly, the office of the Chancellor of a Diocese should be a reality and his work real. He should not be a pluralist or a stranger to the diocese. On the contrary, he should be well acquainted with it in every part, and with the clergy therein. He should be accessible, and competent and ready to advise on intended alterations. He should not only have some knowledge of law, but of matters archæological, and no faculty should pass until he had made a personal inspection of the Church proposed to be operated upon, and satisfied himself, and be able if necessary to satisfy others, that the alterations proposed

“are not only necessary (for, alas! there is a fashion in
“Church restoration—the multitude follows) and desirable,
“but that they will be carried out properly, and with a due
“regard to the careful preservation of every ancient and
“interesting feature connected with the edifice.

“Fourthly, in order that further loss may be prevented
“as far as possible, in this diocese at all events, the rural
“deans should be instructed to apply to the clergyman and
“churchwardens of every parish for a list of the belongings
“of the Church of which for the time being they are the
“custodians. This is of the greatest importance, not only
“with the view of preserving all that belongs to it, but in
“order to obtain a complete record of the adjuncts of
“every Church. With the renewal of Church life and the
“improvement of the services of God’s house and the
“restoration and refitting of the fabrics, the quantity of
“Church goods in both ancient and modern Churches has
“greatly increased, and for want of a complete inventory,
“as time goes on, losses must occur.

“It used to be the custom when the office of church-
“warden was vacated more frequently than at the present
“time—the same churchwarden being now frequently
“elected year after year—for the outgoing officers to hand
“to their successors a list of the articles which they had
“received when they took office the previous year, and this
“list was entered in the vestry book. This good custom
“has fallen into disuse, and much of the mischief to which
“I have been referring has arisen, I think, from neglect of
“this usage. The churchwardens should produce the list
“of the goods of their Church to the archdeacon at his

“yearly visitation, and it should be examined with the register of the deans rural, compiled from the information furnished previously to them by the parish officers, and if anything was found missing, inquiry should be made for it, and it should be the duty of the dean rural to see that it was found or replaced.”

We hope that some good may come of this movement, and that the granting of faculties may become something more than a mere form and payment of fees.

Some of our members have given us great help during the past year, both by reporting upon buildings, and obtaining new members.

The Committee hopes that no charge brought against the Society will be left unanswered, and that if the member hearing it cannot repudiate the charge, he will give the Secretary an opportunity for doing so. The permanent success of our Society will be when it is no longer needed; that is, when the great majority of English people understand the value of their ancient buildings, and will insist that, even the most (seemingly) insignificant village Church, or domestic building, shall not depend for its preservation on the decision of a few persons in each district, where ability to judge of its worth has been proved, only too repeatedly, to be mischievously small.

Church of SS. Peter and Paul, Aldborough, Suffolk.

One of our members called attention to the south aisle roof of this Church, which resulted in the Committee arranging to meet the architect, Mr. Bisshopp, of Ipswich,

when he made his inspection. Though it seemed a long way to go for so small a matter, the Committee felt bound to take this course, because it had been unsuccessful in saving the north aisle roof, which was "restored" seven years ago. However, fortunately our journey was saved, as the architect wrote as follows, and after receiving his letter it was felt that we could safely leave the matter in his hands:—

[COPY.]

32, Museum Street, Ipswich,
March 12, 1889,

Aldeburgh Church.

DEAR SIR,—Your Committee, of course, can please themselves as to making an inspection of the roof; but there is no real occasion for it, as I am pleased to tell you I found the timber better than I expected, and nearly the whole can be re-used. I can keep every principal by splicing one or, in some cases, both ends.

I can keep all the ridge, except one short piece, which is utterly rotten. Most of the wall plate on the north side can be re-used; that on the south is modern, merely chamfered, and I can re-use nearly every common rafter. It will be a somewhat different restoration to that on the north side. Of course I must make a free use of straps and bolts, which will be of copper. Mr. Newson Garrett has a few remains of the old north aisle roof, which he has kindly placed at my disposal, and I shall use any I can.

Yours faithfully, E. F. BISSHOPP.

Thackeray Turner, Esq.

St. Mary's Church, Bentley, Hampshire

This is almost, if not quite, the worst case which has come under the Society's notice this year. At the end of last year the building was surveyed for the Society, and the Committee did its utmost, by bringing influence to bear

upon the rector, and also upon the architect, but without success. It then wrote the following letter :—

To the Editor of "The Surrey Advertiser and County Times."

SIR,—May the Society for the Protection of Ancient Buildings crave space in your columns to call attention to Bentley Church? A large proportion of your readers take a keen interest in works of art. They fully appreciate the great value of our mediæval Churches, and many will go a long way to see an interesting Church which is "unrestored." Such is Bentley Church, and all who have not seen it will do well to go before Christmas, as, unless prevented, the "restoration" of the building is to be begun early next year. It is only a short distance from Bentley station, which is on the L. & S.W. line between Farnham and Alton. The building is approached from the south, through a long, narrow avenue of fine yew trees. At first sight it is not very promising, for the south aisle was built apparently about fifty years ago; but on entering the Church its beauty and interest become more apparent, for, on each side of the chancel, there is a fine arcade, exhibiting two or three dates of work. Most of the original windows exist, and in some there are the remains of the original stained glass. The old gallery has its front formed of massive oak ballusters, and there is a good deal of pre-Reformation oak work in the seating, although much of the seating is merely constructed of deal. The exterior of the Church, besides being architecturally fine, is picturesque, the best view being from the north-east. But such buildings are not to be described. To be enjoyed they must be seen. So much for a Church which has not as yet been restored. If those who have seen it would now understand what a Church may become when "restored," let them go and see the "restored" Churches of Chiddingfold, Bramley, and Linchmere.

I am, Sir,

Your obedient servant,

THACKERAY TURNER.

9, Buckingham-street, Adelphi, November 5, 1888.

The Committee's fears were not without foundation, for we find that two new arcades and a new chancel and chapel arch have been built, and the interesting passage which ran from the nave into the chapel on the north side of the Church has been destroyed, as well as the north wall of the nave. All the buttresses have been replaced by new ones. The old gallery and all the old fittings have gone. In the place of the old pavement, Staffordshire tiles are to be laid down. The old red tiles on the roof are to be replaced by Broseley tiles, and the pretty old red brick upper stage of the tower is to be pulled down, and a new stone top put in its place. All new work is in imitation of Gothic work; in fact, it is a case of "thorough restoration," such as would have been considered thoroughly satisfactory twenty or thirty years ago.

Brampton Church, Huntingdon.

As an instance of the work of "restorers," the following story will be of interest. A lady wrote to inform the Society that three finely carved old oak stalls were exposed for sale in a second-hand furniture shop in Cambridge. Upon this, inquiries were made, and it was found they were of great value, and had already been bought for the Cambridge Archæological Museum. They were described as of unusually early date, probably about 1360. Various occupations are represented on the misericords, viz., reaping, carpentering, and cloth dealing. The cloth dealer

is represented as cutting a piece of cloth from a roll with a large pair of spring scissors.

After some inquiries, it was found that they came from Brampton Church. The Committee, therefore, wrote to Lord Sandwich, upon hearing that he was churchwarden of Brampton. A courteous reply was received, expressing sorrow that the Church should have lost such valuable work, and expressing a wish that it should be replaced. His lordship also stated that they were sold when the present Bishop of Barbadoes was rector, and before he was churchwarden.

The Committee tried to get the ancient work restored to its place, but was unsuccessful. It would be interesting if we could have ascertained the name of the architect who sanctioned the removal of the stalls.

St. Mary's Church, Braughing, Herts.

The Secretary of the Royal Archæological Institute brought this case before the notice of the Society, and visited the building in conjunction with our Secretary.

Afterwards a joint report was sent to the Vicar, who, in reply, said he could not agree with the Societies in wishing to retain the old plaster on the internal face of the walls and the pavement, and that he thought new tracery in the windows and new glazing would be a great improvement. He thought it was undesirable to preserve the old form in the chancel, even although it might be 300 years old. He also said that it was natural that he should fall in with the wishes of a gentleman who subscribed nearly £1,000 towards the

work, rather than with those of a Society which subscribed nothing.

The Society tried to influence the architect, Mr. Buckle, but without success, and the case had to be abandoned.

Christchurch Priory Church.

The Committee continues to keep as close a watch as possible over this valuable building, and this year the Secretary was able to visit it when he had to go down. We are glad to be able to report that no harm has been done to any ancient work, although money has been spent on new nave stalls, instead of upon the structural repairs to the fabric, which are greatly needed.

A building of this size ought certainly to have a repair fund, and some competent man responsible for seeing all repairs done as soon as needed.

Norman Domestic Buildings, Christchurch, Hants.

The Committee received a letter from the Hon. Secretary of the Hampshire Field Club saying that "the Town Council of Christchurch have resolved to pull down the remains of the unique Roman domestic buildings existing there near the Castle Keep," and a similar letter was received by the Royal Archæological Institute. The Committee arranged that the Secretary should go down at once, and he was accompanied by the Secretary of the Royal Archæological Institute. Mr. Newlyn, the proprietor of the King's Arms Hotel, very courteously gave every

information, as he had done on a previous occasion when the Church was in danger. It was found that there was no intention of pulling down the Norman domestic buildings, which are carefully looked after, but a tiled, red-brick building, which had been used by the Lords of the Manor to hold their courts in. The building appeared to be of no archæological value, and not worth the repairing. If removed, an access for the public would be given to the ruin of the Castle Keep, which was completely shut in. It was also found that by the proposed new arrangement the Town Council would have power to prevent the removal of the artificial mound upon which the Castle Keep is built.

The Committee is glad that Local Societies should be stirring, but it is important that their information should be accurate.

St. Nicholas Chapel, Coggeshall, Essex.

In 1887 the Committee sent the following letter to the *Essex Herald* :—

[COPY.]

To the Editor of the "Essex Herald."

SIR,—The Society for the Protection of Ancient Buildings begs your assistance in making an appeal to the inhabitants of Essex in favour of the little chapel once belonging to the Abbey of Coggeshall. This little chapel ought to be well known to the archæologists of Essex, since it was so carefully described by the learned Secretary of the Essex Archæological Society in one of the papers for 1858.

Mr. Cutts was, perhaps, the first to draw attention to the peculiar interest of this small relic of the old Monastery. He fully recognised its value, and his memoir deserves the best acknowledgments that Essex archæologists can give.

He showed that the Abbey of Coggeshall was one of the first if not the first truly English building in which brick was first used architecturally. Roman bricks were freely used for building wherever they were to be had—Essex churches are full of them—but at Coggeshall there is reason to believe the bricks were made on the spot for the building of the Abbey in the twelfth and thirteenth centuries.

Whether the bricks were moulded or cut the fact is equally important in the history of English architecture, and very properly it was in Essex that the lesson of the Roman builders first bore fruit.

The Society for the Protection of Ancient Buildings takes the liberty of drawing your readers' attention to this part of the history of their county, because it is now thirty years since Mr. Cutts' article was printed, and because the little chapel which is nearly all that remains of the Abbey is in danger of destruction.

Some time ago a sum of about £100 was expended to keep the building from complete ruin, but the thatch has again become sadly out of repair, and unless the chapel is rethatched, we fear next winter's frost will complete the destruction of the building.

The remains of the Abbey are few. This chapel is isolated, it can be preserved without interference with other buildings, or with the occupation of the farm; it is a monument of striking importance in the architectural history of Essex; but a small sum is needed to protect the walls from rain and frost, and that is almost all the protection it needs. It is not to be supposed that now attention has been called to its condition, the small sum necessary for putting the roof into proper condition will be wanted. No doubt the Essex Archæological Society will gladly accept the task of administering the fund that may be raised. If we may add a caution, we would say nothing beyond the simple necessary repairs we have mentioned should be thought of. Restoration would clearly be ridiculous. Historical proofs are not manufactured. The evidences this building offers we must accept and preserve, we cannot add to them.

Such as the building has come to us we ought to hand it down without loss or damage from us, and equally without our additions or interpretations,

I am, Sir, your obedient servant,
THACKERAY TURNER, Secretary.

July 1, 1887.

This letter bore no immediate result, but in September, 1888, Mr. George Fredrick Beaumont, one of the Churchwardens of Coggeshall, put forth an appeal for funds, and asked £800 to £1,000 to repair the chapel. The Committee at once communicated with Mr. Beaumont, and expressed a wish to visit and survey the ruins, as the sum asked appeared too much. A courteous reply was received, which resulted in two members of the Committee visiting the building, and making a report to the effect that the necessary work could be done £300, and giving a detailed description of what was needed.

A letter in reply was received, which said, "It will be my aim to carry out your suggestions in their integrity, and if I fail it will be from want of funds."

Up to the present £130 has been subscribed. We sincerely hope that the remaining £170 may be obtained.

St. Edmund's Church, Costessey, Norfolk.

The following letter from Dr. Jessop, which appeared in *The Times* of September 3, 1888, will show our readers what happens in out-of-the-way places, how futile are ecclesiastical laws and how unfettered are those who have the care of our churches when once they get money in hand—

RESTORATION IN REVOLT.

To the Editor of "*The Times*."

SIR,—In the August number of the *Nineteenth Century* I was permitted to address a word of warning to those who still retain some feeling of proprietorship in the ancient churches of this country, and who regard them as part of our national heritage, which it is the interest no less than the duty of Englishmen to protect and preserve.

Must I assume that my note of alarm has been taken as an impertinent challenge, and that the Vandals have determined without delay to show that they can and will do as they please?

The village of Cossey lies four miles to the north-west of Norwich. The lords of the manor and chief owners of the soil for three centuries have been the Jerninghams, resolute and conscientious Catholics, who through evil report and good report have clung to the creed of their ancestors and never wavered. The owners of the tithes are the trustees of the great hospital for old men and women at Norwich. The vicar, as he is called by courtesy, is, I believe, a stipendiary paid by tithe-owners. The majority of the inhabitants of the parish are Catholics, with a strong sprinkling of Nonconformists. It is obvious that under the circumstances any serious expense incurred in the repairs of the church would have to be borne by outsiders. A fortnight ago I received a request by post that I would contribute towards the "restoration" of Cossey Church. Knowing nothing of what had been going on, I at once drove over to survey the ground, and was overcome by dismay. I remembered but imperfectly a beautifully proportioned structure, for the most part of early fourteenth century workmanship, consisting of a nave, with windows still retaining large portions of the old stone mullions and tracery, the roof in a rickety condition, the seating shabby, ugly, and inconvenient. There was a superb screen separating this nave from the chancel, and I found chancel and screen pretty much as I had seen them some years ago. Of the ancient nave its walls alone remain. Every record

of the past, every vestige of anything that could suggest a reminiscence of that past, every faint hint that the life and faith of that past had any link of connection with the present, has been brutally obliterated. Everything of beauty has been swept away. The old stone mullions of the fourteenth century windows have been torn out, the very jambs hacked away; there they lie in a heap outside, doomed sooner or later to be utilised for the "restoration" of a pigstye or the construction of a silo. In their place there are not honest sashes with weights and cords, but constructions of white brick, the ingenious moulders having set themselves to present the beholders with a fancy portrait of the ancient tracery and cusping in cooked clay. There stands that astounding structure,

"One more triumph for devils, and sorrow for angels,
One wrong more to man, one more insult to God!"

All this was past remedy; but that screen and the chancel behind it remained intact a fortnight ago. There were in the chancel five windows of rare ingenuity and beauty of design, containing considerable fragments of brilliant stained glass—the stonework in remarkably good preservation—one of the windows in the north wall presenting some characteristic features which, as far as I know, were unique. The roof was a trussed rafter roof of the early part of the fourteenth century, the moulding of the wall plate being exceedingly rich, and doubtless designed and executed by local craftsmen, the rude forefathers of the hamlet, whom we take such special pains to help their posterity to pity and despise. The screen was thickly covered with white paint, yet not so thickly as quite to hide the exquisite carving of the spandrils, bearing upon its every line the evidence that a born artist had there given play to his genius and worked at it as a labour of love. To "restore" this chancel I had been asked to subscribe from my scanty means—to restore, mind, not preserve; and when I asked what was intended in this case by the term "restoration" I was proudly told that it had been agreed by a large majority

of the parishioners to substitute for those chancel windows others of a more sightly and convenient pattern, to harmonise with the triumphs of brickwork in the nave. As for the screen, nobody wanted it; it was to be got rid of somehow; my informant did not quite know how. When I asked where the money was to come from, I was told confidently that the trustees of the great hospital had voted £250 towards the completion of the work.

Next week a representative of the Society for the Protection of Ancient Buildings was sent down to report upon the condition of affairs, and a very temperate letter was addressed to the trustees, and a representation was made to the archdeacon to the effect that no faculty ought to be granted to any one to meddle with the chancel without due notice and without giving opportunity to those whom it concerned to enter objections to any plans that might be presented. But the money had been voted, and the Vandals were not disposed to lose time. They applied, it seems, last week for their faculty—(1) For replacing the windows with others "of a similar character"; (2) for removing the present roof and substituting another similar to the nave; (3) for replastering walls and general repairs. Not a word about the screen.

The surveyor for the county of Norfolk happens to be an inhabitant of Cossey; he gave notice of his intention to oppose the granting of this faculty, and was waiting quietly for the day appointed, when, lo! on Monday, August 27, a contracting bricklayer with half a dozen labourers appeared on the scene, and forthwith the work of demolition began in earnest. Before the day was done the roof was more than half stripped off, the unique window in the north had been taken out bodily, and almost all the old stained glass destroyed. Before this letter meets the eyes of your readers the beautiful chancel of Cossey Church will be a thing of the past, never—no, never—never to be restored. Meanwhile I understand that up to this moment no faculty has been granted—that is, no authority has been given for this outrageous demolition. The Vandals laugh at faculties. Why should they not laugh? They have won the day.

For myself, as a mere bystander, I have only one question to ask—How long is this kind of thing to go on?

Your obedient servant,

AUGUSTUS JESSOPP, D.D.

Scarning, Norfolk.

Dent Church, Yorks.

This Church is dedicated to St. Andrew, and lies within the boundaries of the parish of Sedbergh, in the West Riding of Yorkshire.

The Committee heard that the building was to be "restored" in 1883, and it was then successful in arranging that one of its local correspondents should visit the building. From the report which he sent to the Committee it appeared that the original church was Norman, from west to east, but that it had been strangely deformed and mutilated in the sixteenth century, so as to almost disguise the original church. However, in spite of this, the report ended by his saying, "I have seen nothing at all like this, nor so interesting, elsewhere." And the reason for this is that the Church was filled with oak benches and pews of the seventeenth and eighteenth centuries. The different dates and initials are carved upon the pew doors, and there is an oak pulpit with a sounding-board. For some reason the restoration scheme then on foot fell through, but we heard last year that it had been again revived. This new scheme provided for gutting the Church, and re-arranging it in the usual way with modern Gothic fittings. Fortunately it was opposed by one influential member of the restoration committee, who, finding that he could not persuade his

colleagues to preserve the old and interesting pews, formally opposed the faculty. Thanks to his energetic action and the local opinion in favour of the retention of the fittings, which he aroused, a compromise was come to, and a large proportion of the fittings were retained. The Society gave this gentleman, who, strange to say, is not one of its members, its utmost support.

Dunblane Cathedral, N.B.

In the last Annual Report it was stated that the Committee were opposing the scheme for bringing the nave of this Cathedral into use again. Their efforts in this direction have been unrelaxed during the past year. The Secretary for Scotland, the First Commissioner of Works, and the Board of Manufactures of Scotland have been addressed by the Society in support of the preservation of the building, and much has been done to arouse public attention to the subject. In spite, however, of the efforts of the Society, and of those of other persons and the general Scottish opposition to the scheme, the authorities have handed over the building to a section of the community in order that these may convert it into something different to what it now is. The Committee is justified in saying that the Scottish opposition was general because on the issue being raised in the House of Commons, 27 Scottish members (out of 39 voting) voted against the scheme.

Doubtless many members of the Society are familiar with the ruins of the Cathedral, and will realise what its "restoration" must involve. For the benefit of those who are not so familiar with the building, some little explanation

is perhaps necessary, because as a general rule the Society urges the use rather than the disuse of ancient buildings. It does so, however, only so far as the use is more conducive to preservation than disuse. In this particular case the re-use of the building for church purposes will involve more destruction than preservation. The roofing of the building will involve the preparation of the walls for the new roof; and the removal of much stone-work that otherwise might continue where it is for years to come. The glazing of the windows will involve the partial renewal of the existing jambs, mullions, and heads. Part of the south aisle arcading must be made anew, as part of the old has fallen down. It is needless to enumerate all the necessary renovations. The members of the Society are sufficiently familiar with the destructive effect of "restoration" upon the beauty and interest of the ordinary parish church which may be only slightly out of repair, and they can therefore easily realise with what overwhelming destructive force restoration attacks a building which has been a roofless ruin since the Reformation. It is difficult to realise upon what principle the authorities have acted in the matter. The building of which they had the custody on behalf of the nation has been relinquished to some other persons in order that these latter may alter it to suit their own fancies. The Committee feel that this is a matter in which ministers and governments should have no discretion; and that no section of the community should be permitted to indulge its caprice upon national monuments, because it meets the view of some minister who happens for the moment to be in office.

St. Catherine's Almshouses, Exeter.

We gave an account of this case in our Report last year. Since then the Committee, being led to believe that a strong interest was felt for the buildings in the town, wrote a letter of protest to the Exeter papers.

Very little resulted from this, and there is no disguising the fact that the inhabitants of Exeter do not realise the value of the ancient buildings of this city, and this is further proved by the wanton destruction of a fine timber-fronted house in North-street during the past year.

Each year that one visits the town one finds some ancient work gone, and some modern abomination in its place. This is well expressed by the remark of an inhabitant: "You see, we want to move on and keep up with the times."

The Wall of Antoninus Pius, Falkirk.

This wall is but an earthwork, and therefore can hardly be called an ancient building. Its value is nevertheless very great, and the Committee felt bound to do its best and try to save it. The following letter was published in the London daily papers, and was copied in a number of the local papers :—

SIR,—I beg that you will permit me to say a few words on behalf of the Society for the Protection of Ancient Buildings respecting the great Northern Roman Wall, otherwise known as the Wall of Antoninus Pius. The portion of the wall to which I refer lies close to the Forth and Clyde Canal, near Falkirk, and its fate hangs in the balance. The North British Railway Company is acquiring

the property on which this portion of the wall stands. At present there are no restrictions to prevent the destruction of the wall by the company, and if the managers of the company consider the interest of their shareholders only (as I suppose they are bound to do), it will eventually become their duty to destroy this valuable relic. This Society is slightly stepping out of its province in advocating the salvation of a wall, which is, in fact, an earthwork; but the urgency of the case must be its excuse, for a private Bill is to be brought before Parliament this session. Several societies have tried unsuccessfully to get some arrangement made for the preservation of the wall, and we have reason to believe that an effort will now be made in the House. I feel sure, sir, that you will sympathise with this Society in its desire to save the remains of this old Roman wall, and I trust you may be able to allow this letter to appear in your valuable columns, in order that members of Parliament may be aware of the threatened destruction.

I am, Sir, your obedient servant,

THACKERAY TURNER, Secretary.

The Society for the Protection of Ancient Buildings,
9, Buckingham-street, Adelphi, W.C.

Sir John Lubbock helped the Society by calling attention to the subject in the House of Commons, and Major General Pitt Rivers did all that lay in his power. Still, there are no powers possessed by the Government by which they can say valuable relics such as these shall not be destroyed, for the Ancient Monuments Preservation Act is but a permissive Bill, and gives no real powers. It is, however, possible that the strong public feeling which has been expressed will cause the directors of the North British Railway Company to refrain from harming this ancient piece of work.

St. Bartholomew's Church, Green's Norton.

This Church was visited at the request of the Rev. Prof. Beal, who is Rector of Green's Norton, and who at the same time became a member of the Society.

It is a fine Church, with interesting Saxon remains at the west end. A blocked-up doorway exists at the west end of each of the nave aisles in this Church, and they are most unusual, in that they are arranged in such a way that the doors must have hung on the *outside*, and have opened *outwards*. We have seen no other similar instance. They are early English in style, and we suggest that when they were built much more of the Saxon Church remained. The Rector was much pleased with the report, and promised that it should be followed when the Church was repaired.

St. Catherine's Chapel, Guildford.

The ruin, which figures in one of Turner's *Liber Studiorum* pictures, is, perhaps, too well known to need description; but we must call attention to the large number of its doorways. There are no less than five, exclusive of the turret doorways—viz., the large west doorway, the north and south doorways, which are placed about the middle of each side, and, strange to say, over each of these there is a doorway. The existence of such unusual features increases the value of the ruin, which for some years past has needed attention.

The Lord of the Manor has signified his intention that something should be done, and Mr. Lunn has given the Society his help, by preparing a specification and obtaining

a price for the needful repairs. We hope that eventually the work may be carried out.

The Grammar School, Guildford.

The Committee has been watching this building with anxiety for some years. It is a valuable example of domestic work, and forms an important feature in what we may fairly describe as the most picturesque street in England, now that so many of our fine streets have been disfigured. On the street front of the Schools can be seen the date, 1550, and on the garden front the date, 1660. The garden front is built of brick. It is less architectural than the street front, but more picturesque.

The Committee saw a notice in the public Press to the effect that one of the members of the Society had promised a handsome donation towards a scheme for repairing and again using the building; and this member promised that, so far as lay in his power, he would give the Committee an opportunity of expressing its views upon the necessary repairs.

The Committee is glad to be able to report that a most conservative scheme has been submitted to the Charity Commissioners, and there is no reason for believing that it will not meet with their sanction.

St. Andrew's Church, Kingsbury, Middlesex.

The Society in their last Annual Report referred to this extremely interesting little church, and the efforts they have made to avert its proposed "restoration." Some faint

hopes were entertained that this charming little relic might be spared the fate which has overtaken so many suburban churches ; and it is with feelings of the deepest regret the Society has to report that these hopes are at an end, the church having been completely "restored" in the most wanton and unscrupulous manner. The architect, in a note published in a professional journal devoted to the interests of architects and restoration, claims, "The restoration has "been carried out in a true conservative spirit, all old "work being carefully preserved, and the new work being "entirely in character with the old." This is entirely contrary to fact, the restoration having been of the most drastic kind. Externally the rough cast has been entirely renewed, the stonework retooled, and in some cases replaced by new work. The roof of the chancel, and the western side of the nave, has been retiled. The gutters and down pipes are of cast-iron, and very ugly. Inside, the plaster ceiling has been removed, and rough timbers of the roof exposed ; the ancient plaster has been stripped from the walls, and the walls replastered in the usual mechanical manner ; the glazing has been entirely renewed with cathedral glass, the chancel floor has been laid with machine-made encaustic tiles, the altar railing has been removed, and replaced by tawdry Gothic standards, selected from a Brummagem pattern book, and a clumsy unsightly rail. The mural tablets and brasses have been re-arranged, and carefully made to balance each other. The church is warmed by hot-water pipes being laid in trenches under the floor, which are covered with cast-iron gratings of a "Gothic" design, which greatly disfigure the church. A quaint, unpretending red

brick vestry on the south side of the church has been pulled down, and a new vestry built on the opposite side. It is impossible to say why this was done, unless the intention was to waste money. The old vestry was perfectly good enough for its purpose, and was an interesting feature; the new vestry is—well, a new vestry—that is all.

The restoration is a bungling mechanical piece of work, of which everybody concerned in its perpetration should feel heartily ashamed.

Inglesham Church.

Nothing more has been done towards the repair of this valuable and interesting little Church since the date of the last Report, owing to lack of funds; it is feared that it will in any case be too late to begin fresh work there before the winter. We again call on our members or any reader of this Report to help us, as it is much to be feared that if something is not done the Church will become ruinous. For the benefit of those who have not seen the report on this Church, we may say that it is a singularly beautiful and graceful specimen of a thirteenth century building, with a few later insertions. Its two bells are rung in a very pretty bell-cot, one of the prettiest among several examples in the neighbourhood. It is situated in a piece of country full of interest and character at the present end of the Thames navigation, and its elegant bell-cot and west end cannot be missed by anyone going up the Thames to Kempsford (it is close to the water's edge), or going along the Thames and Severn Canal, which joins the Thames at this spot.

Kelmscott Church, in the same neighbourhood, has been restored since the date of the last Report. The Society reported on this little building to those engaged in its restoration, and the result shows the good service which the Society does. A new roof was necessary, and is solid and unpretentious and unstained; the pews, which were of no value whatever, have been removed, and their places taken by a few movable benches and chairs; the plastering has been repaired, and the whitewash removed from the stone-work sufficiently to show the remains of contemporary painting, of which there is much left; the transeptal chapel retaining great part of a system of painting of subjects under arcades. The modern un-architectural bell-cot of lath and plaster in bad repair on the west gable has been removed, and the bells hung in the very elegant bell-cot of the thirteenth century over the east gable of the nave. The Society deprecated this removal, fearing the effect of the bell-ringing on the delicate work of the old bell-cott, which, however, seems quite sound, and, also, the bells are not swung in it. One decided drawback, however, has come of this removal; the restorers felt bound to finish the gable left incomplete by the change, and have added a modern water-tabling and finial to it, which contrasts unfavourably with the plain gables of the neighbouring cottages. Another drawback to the satisfactoriness of this restoration is the supposed necessity for hot-water heating, which has resulted in the building of a new Gothic chimney to the north chapel. We are glad to be able to say that the roof has retained the old stone slates, which give so

much beauty and character to the buildings in this district.

We may add that the Church is an interesting and unusual one, the nave arcade being round-arched, though post Norman, in obvious imitation of the bigger Church at Farringdon. Langford Church, about three miles to the north, has the same peculiarity.

The change in feeling as to restoration, which we think we fairly consider due to the efforts of the Society, may well be tested by contrasting this restoration with that of the mother Church at Broadwell (five miles distant), a remarkably beautiful Church, conspicuous for its lovely thirteenth century spire of the same character (and perhaps built by the same hands) as those of Oxford Cathedral, Whitney, and Bampton, but which has suffered terribly from restoration of the orthodox type, including stripping of the interior rubble walls of their plaster.

It may be mentioned, in further illustration of this, that Little Farringdon Church has been repaired with even less disturbance of its character, the Vicar, the Rev. W. Fulford Adams, rejecting a very destructive scheme of Mr. Butterfield for its restoration.

The Old Almshouses, Kingston-on-Thames.

This is not a case in which the Society has taken action, for when it was seen that the old red tiles were being taken off the roof (a necessary proceeding, for the lathes were rotten and new ones required), it was never supposed that the tiles would not be replaced. Nevertheless, they have actually taken away the good, old plain hand-made red

tiles, and put in their place Broseley tiles. Of course, they are not nearly such a good colour, and they are not much more than two-thirds the thickness of the old ones. It would be interesting to know whether the builder undertook to re-lath and re-tile the roofs, on condition that he might have the old tiles, which are of course more valuable than new tiles, if only from a practical point of view, because they have proved themselves to be capable of standing the weather. The Almshouses were built by William Cleaves Alderman of London, and, until this misfortune befel them, they were a bright spot in an uninteresting street.

Kirkstall Abbey.

The great county of York, when centralisation had not drained it of local honour, must have been held in some estimation higher than that of being the home of the keenest horse bargainers in England, or the place noted for the biggest factories, where toilers are herded under a canopy of smoke. The traveller hastening from the whirl of London, after cheering his eyes in the Midlands, enters again a district given over to the strife of labour, before he reaches the fresh air in the wilds of the North. If he has other eyes than for his newspaper or Mudie's books, he will be struck, after passing Leeds, with a strange-looking memorial of Yorkshire handicraft, not mean in its expression; the remains of Kirkstall Abbey, to wit, set down in what must have been pleasant fields in the twelfth and later centuries, but which are now degraded, under a blackness of filth unutterable. The serious traveller, we

say, will look up his knowledge of English history, and re-people the place with its "lazy monks," and wonder (if he be so inclined) how laziness should have been so fruitful of sound building and dignified beauty; then, maybe, he will remember something of Bolton, Fountains, Jervaulx, Guisborough, Whitby, Rivaulx, and the ruins of many other splendid fabrics of mediæval architecture awaiting careless extinction or shame-faced regret. Our Society amongst others, and individual effort, have helped to stir up those who are not careless of art and history; and, after years of work, they find now that some little good has been done; so that when commerce has swallowed its own smoke, Yorkshiremen will be able to see that the ruins of Kirkstall Abbey have been cared for when, seemingly, they were quite forgotten. After much chaffering, the building has been shifted from irresponsible private ownership, and again become the property of the public. Much praise is due to those who have stepped in to secure this boon for us.

We anticipate that the guardians of the relic will be well advised as to dealing with the fabric, so that it shall remain to us tenderly admonitory, so long as thoughtful and painstaking care can secure. In a letter the Society received—dated December, 1888—from one active in the work, occurs the following passage: "When it"—the ruin—"has actually been conveyed, I have no doubt the Town Council (of which I am a member) will desire to do something to preserve the ruin, and will gladly consider any suggestions which your Society may be pleased to make."

That great care will have to be exercised there is no

doubt. The poisonous atmosphere in which the building stands, the dislocation and disintegration of the stone and mortar which have been going on for so many years of neglect, will have to be looked to, and as no money will be required for any so-called restoration, the little wanted can be applied with judgment and skill, and the work secured without the resulting injury from falsified history and defaced art. There can be no doubt the people of Leeds and the neighbourhood will flock to the place on Sundays and other holidays, and we must hope that the guardians of it will see at once, or not learn too late, that the surrounding ground should be treated in such a way as to be a rest to the eye and the mind. Trees and handsome shrubs are always welcome and satisfactory about age-struck walls; but anything in the form of a tea garden, with garish, artificially cultivated plants, coal-tar walks, and cast-iron serpentine seats, would but dull the mind, when the ruins, without these insults, would as surely quicken. The hand stretched forth so helpfully here will surely point to like action elsewhere.

St. Mary-le-Strand, London.

In our comments on this building we cannot write of our work done, either with success or failure, as a result. Much effort has been made for years past, but the turning point, when some outcome of the strife should be shown, seems now as if it would appear. Several classes of people are in arms, no doubt, to get action on their particular lines, and the Society for the Protection of Ancient Buildings amongst the rest; but our Society has no other end in

view than that of the public advantage in the broadest sense. There are people who look at the matter from the grandiose side; others from that of the triumphant shop-keeper; while those who believe in the "picturesque" quality push their views, as do the others, without regard to the less simple object of our Society, which can only press its more complicated view, from the point of experience. We know what we lost in Paris by the Imperial "rampage" of Napoleon the Little. We know the mischief continually going on from the crowding of a population into neglected slums, over which vestries preside in perpetual afternoon. We understand what is the inner meaning of the so-called picturesque, which, in two words is, "defend us from what would take its place." We know only too well what would happen if the site was "opened up," and a comparatively few tradesmen's palaces fringed the area; the passengers would have to traverse miles of streets to get some modest work attended to—the "palaces" could not stoop to detail. Also, we are perfectly well aware of the main point, that this Church, built by James Gibbs in 1714, is singularly well planted down in the middle of a broadish part of a chief thoroughfare in meanly-built London; whatever merit or demerit there may be in the architecture, there is no reasonable contest of opinion on that point. Again, we hold, that if the question is merely one of the picturesque, down the Church should come, and the materials be carted away to Battersea Park, or other limbo, for architectural antiquities, where they would be out of the way for awkward comparison with modern art.

Our Society holds that, whether a clean sweep is made, or the dirt is still left unswept, a mistake would be the outcome; and the impression our deputation carried away from the interview it had with a committee of the County Council, was, that the Council was aware that any action taken in the matter must be done cautiously, if past failures, of not too great antiquity for remembrance, were not to be repeated.

Now, this case is not yet settled; therefore, let all those who have some heart in them for making things better instead of worse, turn to and look into the subject for themselves. It is interesting, this study of London, we can assure them from experience; and if they boldly grasp the fixed points, such as the church of St. Mary-le-Strand itself, Somerset House, the curves of the street with St. Clement Danes Church at the eastern end, and the necessity for keeping continuous traffic from spreading itself over a broad open space; the ways of widening the *lines* of traffic, and yet keeping the points architectural, historic, and picturesque, still intact, will become clear, and the effect of a clean sweep, or somnolence, patent also.

St. Stephen's Church, Walbrook.

It is with great regret that the Committee has to report the irreparable damage recently done to this Church. It was one of Sir Christopher Wren's masterpieces, and showed the skill with which he could make the most of an indifferent site. Until the recent alterations, the Church remained as he had left it, with all its oak fittings and richly carved screen-work complete.

The interior was most impressive, and this was chiefly due to its beautiful proportions ; but, unfortunately, it is this very grandeur of proportion which the recent alterations have marred. Before anything was done, the Committee pointed out that the proportions would be entirely altered, if the seats were removed, because the columns had been placed by Sir Christopher Wren upon pedestals, so as to raise their bases above the tops of the pews, and thus allow the eye to take the height of the Church, not from the floor, but from the tops of the pews. However, the Society's protests were disregarded, and all the pews and gangway screens were removed, and anyone who knew the Church before the alteration will at once see, upon visiting the Church now, how disastrous the alterations have proved themselves to be as far as proportions are concerned. There are many who appear to consider that the beauty in architecture depends upon beauty of detail. Indeed, this is the only way for accounting for the sad mistake which has been made. The Committee in giving its advice, did not disregard the objection raised against leaving the fittings, viz., the great height of the pews, for it showed how that the difficulty could be overcome by raising the floors of the pews and the seats, and making a step up into each pew ; but, as we have already said, they failed to appreciate the beauty of the building, and made an almost clean sweep, and vulgarised the building by laying down a Staffordshire tile paving of many colours, and excused the loss of the old oak fittings, by saying they have been preserved by being put into another Church.

St. Michael's Church, Millbrook, Bedfordshire.

The following paragraph appeared in *The Standard*, of October 29, 1888 :—

A curious scene was witnessed at the Parish Church of Millbrook, Bedfordshire, yesterday, when, in consequence of the body of the Church being in a state of wreck, through a portion of the walls and roof having fallen a day or two previously, a number of people gathered together in the chancel, which remains intact, and partook of the Holy Communion. It was, however, found impossible to conduct the ordinary services there, and these were afterwards held in the parish room. A funeral took place on Saturday afternoon, and the coffin had to be deposited in the chancel while the Burial Service was being held. It appears that the Rector, the Rev. F. L. Sharpin, had, along with the Churchwardens, resolved to introduce a new heating apparatus into the building, and the workmen were engaged in making the necessary excavations in the nave, when one of the massive octagon-shaped pillars separating the nave from the aisles gave way at the foundation, which simply consisted of sand. Four men were in the pit, but they observed the stones begin to move, and made a rush for the door. They had, however, a very narrow escape, for they had only reached the porch when the pillar collapsed and fell into the hole where they had been working, bringing with it two of the arches and a large piece of the roof. A number of the old oaken pews were smashed, and the font, which was a very ancient relic, was broken into fragments ; but three marble busts, standing on pedestals close by, being those of Lord and Lady Holland and Lady Ann Fox, who were formerly connected with the parish, were untouched. The Church is a beautiful edifice in the Perpendicular style, and is one of the oldest in Bedfordshire.

This is only one of many instances where our ancient

buildings are destroyed through ignorance and carelessness. As far as we can learn, no faculty was obtained for the work which was being begun. Had an architect been employed, he would have known well enough that a building must fall if you dig a hole near the foundations of a pillar when they rest on sand, and why should Mr. Sharpin and his Churchwardens have been allowed to tamper with such a building, which was a beautiful edifice in the Perpendicular style, and one of the oldest in Bedfordshire? The machinery of the Church provides for protecting its building from such a fate, but those in office do not see it put in force.

All Saints' Church, Netheravon, Wilts.

This Church, as its name indicates, is on the river Avon which flows through Salisbury, and it will be seen with a number of other Churches by those who are fortunate enough to be able to drive from Salisbury through Amesbury, along this lovely valley to Pewsey, and then, if they have time, having seen Stonehenge as they pass Amesbury, they will wish to push on to Avebury, and see the Druidical stones and the earthworks there and at Barbery Camp, taking the train again at Swindon. This Church is not particularly interesting inside, but it stands in a very pretty churchyard, and it has a fine tower, with interesting Saxon work about it. The Secretary visited the building last year, and the Committee wrote to the Vicar, giving advice.

We believe that the work is now done, and that the building has suffered no harm.

Barrow Green, Oxted.

This is a Jacobean house, and has been altered in Queen Anne's time on one front, where bay windows have been thrown out with good effect. A report reached the Society that the owner had been advised to remove the late work, and bring it back to its original condition. The Society wrote and protested, and, as it has lately heard, with good result, for the house has only been repaired in a simple and reasonable manner.

St. Catherine's Church, Swell, Somerset.

This Church was visited by the Society, and a full report was sent to the Rector. It is small, and a good example of Perpendicular work, and in all probability was built on the foundations of the original Norman Church. The south doorway of the nave is a fine and rich example of late Norman work; the font is "Early English," the pulpit is a fine example of Jacobean work, and a fair quantity of ancient painted glass remains.

The Rector thanked the Society for the report, and promised to give it full consideration. This is most satisfactory, for it is a building such as is not often seen. Upon entering it, one is imbued with higher feelings, and taken back in thought to past ages. There are no modern vulgarisms to disturb one's quietness of mind, and as one sits studying the interior, one becomes more and more impressed by its great beauty.

The Old Archdeaconry, Wells.

This case came before the Society too late to make action possible, for tenders had been invited before the Committee had been able to obtain full information. The building before being touched showed a flat façade, with a turret at each end, seven sash windows on the first floor, and a window under each on the ground floor; excepting that under the middle window there was a doorway. The roof was covered with small Cornish slates. The walls were a perfect study. A delightful building to go over, with a view of finding out its original form and subsequent history.

It was built about A.D. 1280, and alterations were made to it from that time onwards, but none to be compared to those which are now to be made. We have a photograph of one of the architect's drawings before us, which shows all the sash windows removed, a new bay window, a new projecting staircase, a new entrance porch, and five new windows. It is in fact but little short of an entire new front, and we must suppose that the end of the building is to be dealt with in the same way. So then, in the place of what we have above described, we shall have neither a good modern building, nor a valuable ancient building. We certainly should have thought that such wholesale transformation was a thing of the past. This case is a parallel one to the Westminster Hall restoration, which we protested against before it was carried out.

The Monuments in Westminster Abbey.

Our readers will have noticed the controversy lately raised by Mr. Shaw Lefevre in the *Nineteenth Century*

Review, and how the future of the most important building in London could hardly be said to have come to the front, but lay looming somewhere in the distance, while the foreground was occupied with images of buildings in which to house the memorials of future generations of Englishmen.

Our Society had to take its part in the battle, but chiefly from the point, rather markedly neglected, of saving the Abbey Church and surroundings from any further desecration.

Those who have followed the various arguments put forward will have seen that but few grasped the point which concerns English-speaking people generally; and this is not to be wondered at, as the screen of scaffolding, now thick about the outside of the building, shows that a transformation may soon be exposed to view, when it will be seen that the *preservation* of the real building has not been the foremost idea in the work going on. If the outside is not to be spared, we may expect that the inside will undergo re-modelling. As in Westminster Hall, so in the Abbey, the English seem to have no hold over their really precious works of architecture. The House of Commons settles the matter for them without so much as "by your leave," and that assembly is as unfitted to judge such questions as can well be conceived.

The controversy having been shunted for a while, and a little breathing time given us, we must ask our friends to bestir themselves, if only as a forlorn hope. In any case we have to keep our heads clear, however distracting the various cries may be, and hold fast to the one point of

first-rate importance—namely, how can what still remains to us of the Church and its surroundings be saved from the restorer, and any fresh locust plague of monuments?

How little this point is held in view may be known by the almost tragic folly of an utterance—which has even been repeated—that the great cloisters (which at present have comparatively escaped the greedy eye of the monument sticker) should, when the church itself is choke-full of dull monumental jests, itself be sacrificed; as if the beauty of the vaulted cloister would equally well lend itself to refined cruelty of treatment.

Common sense might, one would think, step in and say, "As all thoughtful people acknowledge that the Abbey has been shamefully treated, do not put up any more offensive placards, and certainly not in the cloisters, which have almost miraculously escaped." Our Society cannot but say, that "Common Sense" is calculating without his host; people who *are* "serious and thoughtful" in such matters will not be allowed to settle the question at all; for, as we somewhat hinted before, it will be ignorantly settled for them.

If the ecclesiastical authorities had more knowledge and strength of will, they would be the guardians to whom the people might appeal, but those two necessary qualities are wanting, and as they approach the Government in the attitude of beggars, their feeble hands are bound. If our readers will turn to the report of our Society of last year they will read, under the heading of "Westminster Abbey," a few paragraphs written by a person than whom there is hardly anyone more able to speak with authority, what the

Government is capable of when dealing with objects of peculiar historic interest. Our Continental neighbours, in France and Italy, are at last bestirring themselves ; and this Society may anticipate that the just reproaches going out from England as to the way Ancient Buildings were being treated abroad, may be returned upon ourselves ; and, unless some more fair way of dealing with our own public monuments is at once followed, we shall stand convicted of blindness to our own weaknesses.

This Society must, come what may of it, speak, in and out of season, of outrages which from idle habit we do not notice, but of which our quicker-witted foreign friends will make us fully aware.

Yaverland Church, Isle of Wight.

In November of last year a gentleman wrote to the Society to say that this Church was to be destroyed, and at the same time gave the address of one who would be willing to correspond on the subject.

The Committee at once wrote for particulars, and when it had obtained all the necessary information, laid its views before the Vicar. The reply received showed that the views of the Society were not appreciated. The Vicar informed the Committee that he had accepted the living for three years, for the purpose of *restoring* and *preserving* Yaverland Church, and that he was going to pull down the north wall in order to enlarge the building, by adding a north aisle. The Committee urged the Vicar not to enlarge the Church, as it was quite large enough for the population

of the parish, and it was shown that to enlarge such a perfect little building, which had escaped enlargement since Norman times, in order that accommodation for summer visitors might be provided, was not justifiable, for it was spoiling the building for its rightful owners, who would have to suffer the inconvenience of being in a Church far too large for them during the greater part of the year. All appeals to the Vicar soon proved useless, and the Committee then wrote to the Patron, but with no more success; for he assured the Committee that the Church was in Mr. Christian's hands, and consequently safe.

St. Andrew's Church, Yetminster, Dorsetshire.

The Secretary has visited and reported on this Church. It is a fine building, possessing some unusual features. As, for example, the font stands attached to one of the columns of the south arcade, and its stones are bonded in with the pier, and it has the same base-moulds as the pier. Many of the old oak benches remain in position and the old oak roof still remains.

There are no less than four high side windows—two in the east wall of the nave and one in each of the side walls of the nave aisles.

The Rector, upon receiving the Society's report, promised that every attention should be paid to the Society's recommendations. As the work is in Mr. Crickway's hands, the Committee hopes that his final views will coincide with those of the Society.

FOREIGN WORK.

M. Adolphe Guillon, of Nézelay, one of the most useful and assiduous correspondents of the Society, in a memorial addressed to the Society of Sciences of the Department of Yonne, protesting against the proposed restoration of a painted window behind the choir of Sens Cathedral, attributed to the painter Jean Cousin, which was injured by a cannon shot in 1815, and has been repaired with white glass, sums up with precision the principles which should govern a case of this description, and we gladly reproduce Mr. Guillon's observations. "I confess," he says, in a letter reprinted in the *Journal des Arts*, July 27, 1889, "that I do not see the use of restoring the missing pieces of glass. What is interesting is that the window is the work of Jean Cousin; it is a matter of perfect indifference to us that the window is not exactly intact. A single piece of crude coloured glass added to this beautiful window may entirely destroy its harmony. We have, alas, only too many examples of this fact. At the side of the window in question is another window of the same size and form; let this window be given to the artist entrusted with the restoration, and let him make an entirely new window. Visitors will then be enabled to judge whether the completed window is more interesting than Jean Cousin's mutilated work.

"This kind of restoration is only an application of the principle which would put new arms to the Venus of Milo; no one would dare to perform such an operation on a picture. Why should it be done to a window?"

Egyptian Monuments.

The efforts of the Society for the preservation of the Coptic monuments of Egypt are known to the members and have been alluded to in previous reports. In this connection the Society is glad to welcome the establishment of a society for the protection *in situ* of the monumental relics of ancient Egypt, Mr. E. J. Poynter, R.A., is the honorary secretary, and Mr. Bertram Currie is the honorary treasurer. A full report has been drawn up by a French engineer, Grand Bey, and the estimated cost of propping masonry in imminent danger of falling, of draining and clearing various sites, and of fencing round groups of ruins from Philæ to Abydos, is £8,500. This sum is proposed to be raised by public subscription, and to place it at the disposal of the Egyptian Government, with proper precautions with regard to its expenditure. By this means it is hoped to rescue the remains of some twenty important monuments, including the temples of Esneh, Luxor, and Karnak. The disbursement of the funds will be placed under the direct supervision of Sir Evelyn Baring and Sir Colin Scott-Moncrieff.

The following is a list of the Buildings which have come before the Society during the past year.

Abergavenny Priory Church, Monmouthshire.	Braughing Church, Hertford- shire.
Aldborough Church, Suffolk.	Braunton Church House, at Devonshire.
Alderton Church, Gloucester- shire.	Braybrooke Church, North- hamptonshire.
Airdrie Church, N.B.	Brede Church, Sussex.
Ardingley Church, Sussex.	Bristol, The Mayor's Chapel.
Ashreigney Church, Devon- shire.	The Old Church, Broadway, Worcestershire.
The Manor Hall, Ashton- under-Lyne, Lancashire.	Brough Castle, Yorkshire.
Auckland, St. Helen's Church, Durham.	Burton Dassett Church, Warwickshire.
Barfreston Church, Kent.	Chapel-en-le-Frith Church, Derbyshire.
Balking Church, Berkshire.	Chesterfield Church, Derby- shire.
Barney Church, Norfolk.	Chilton - super - Polden Church, Somersetshire.
Beguildy Church, Radnor- shire.	Chilvers Coton Church, Warwickshire.
Long Bennington Church, Lincolnshire.	Christchurch Priory Church, Hants.
Bentley Church, Hants.	Christchurch, Hants, Nor- man Buildings at.
Billingborough Church, Nor- folk.	Coggeshall Abbey Church, Essex.
Bow Church, Devon.	
Bowes Castle, Yorkshire.	
Brampton Church Choir Stalls, Huntingdonshire.	

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| Colchester, St. Giles's Church,
Essex. | Fairford Church (Windows)
Gloucestershire. |
| Cold Overton Church. | Falkirk, Wall of Antoninus
Pius. |
| Colne Church, Lancashire. | Framlingham Church, Suf-
folk. |
| Colne Rogers Church. | Frampton Church, Lincoln-
shire. |
| Costessey Church, Norfolk. | Garston Church, Liverpool. |
| Long Crendon Church,
Bucks. | Geneva, Church of St. Pierre. |
| Croyland Abbey, Lincoln-
shire. | Giggleswick Church, York-
shire. |
| Dartmouth, Devonshire, The
Butterwalk. | Glaphorne Church, North-
amptonshire. |
| Dent Church, Yorkshire. | Green's Norton Church,
Northamptonshire. |
| Derry Walls, Ireland. | Guildford, Surrey, St. Cathe-
rine's Chapel. |
| Dorchester Dykes, Oxon. | Guildford, Surrey, Grammar
School. |
| Dover Castle, Kent, St.
Mary's Church. | Guist Church, Norfolk. |
| Down Ampney Church. | Haddon Hall, Derbyshire,
Great Gallery. |
| Dunblane Cathedral, N.B. | Helland Church Tower, Corn-
wall |
| Dundrennen Abbey, N.B. | Hemingborough Church,
Yorkshire. |
| Edingley Church, Notting-
hamshire. | Hertingfordbury Church,
Hertfordshire. |
| Edington Church, Wiltshire. | |
| Effingham Church, Surrey. | |
| Everdon Church, Northamp-
tonshire. | |
| Eweny Priory Church,
Glamorganshire. | |
| Exeter, Devonshire, Alms-
houses at. | |

- | | |
|--|--|
| Horwood Church, Devonshire. | Lynton Church, Devonshire. |
| Ilkeston Church, Derbyshire. | Maidwell Church, Northampton. |
| Indian Monuments. | Marcross Church. |
| Inglesham Church, Wiltshire. | Milbrooke Church, Bedfordshire. |
| Iwerne Minster Church, Dorset. | Milton Church, Kent. |
| Kelmscott Church, Oxfordshire. | Mobberley Church, Cheshire. |
| Kiffing Church. | Morningthorpe Church, Norfolk. |
| Kirkstall Abbey, Yorkshire. | Mountnessing Church, Essex. |
| Lapford Church, Devonshire. | Netheravon Church, Wiltshire. |
| London, All Hallows, Bark-
ing. | Norwich Castle, Norfolk. |
| London, Barnard's Inn. | Norwich, Norfolk, St. John's
Maddermarket Church. |
| London, St. Helen's, Bishops-
gate. | Nymet Rowland Church,
Devonshire. |
| London City Churches. | Orton Longueville Church,
Huntingdonshire. |
| London, St. Mary-le-Strand
Church. | Oxted, "Barrow Green,"
Surrey. |
| London, Walbrook, St.
Stephen's Church. | Padworth Church, near
Reading, Berkshire. |
| Longworth Church, Berk-
shire. | South Petherwin Church,
Cornwall. |
| Long Bennington Church. | Old Plemstall Church. |
| Ludlow Church Tower,
Shropshire. | Pucklechurch Church Glou-
cestershire. |
| Lyddington Church, Rut-
land. | Puttenham Church, Herts. |
| Lydford Church, Devon-
shire. | |

Ranworth Church Screens, Norfolk.	Tuxford Church, Notts.
Rettendon Church, Essex.	Upton Church, Gloucester- shire.
Rochester Cathedral, Kent.	Venice, St. Mark's.
Rotherfield Church, Sussex.	Waternewton Church.
Sandhurst Church, Kent.	Warton Church, Lancashire.
Sandwich Old Houses, Kent.	Old Archdeaconry, Wells, Somerset.
Sheldwick Church, Kent.	Westminster, Proposed Me- morial Chapel.
Shefford (East) Church, Berkshire.	Whaplode Church, Lincoln- shire.
Shillingston Church, Dorset- shire.	Winchester Cathedral, South- ampton.
Shilton Church, Oxon.	Winestead Church, Yorks.
Shipley Church, Sussex.	High Wycombe Church, Bucks.
Sotterley Church, Suffolk.	Yarnscombe Church, Devon- shire.
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Stodmarsh Church, Kent.	Yetminster Church, Dorset.
Swanage Church Tower.	York, The Guildhall.
Swell Church, Somerset.	York, St. Olave, St. Mary Gate Church.
Thanet, St. Lawrence Church, Kent.	
Thornbury Church, Glou- cestershire.	
Tirley Church, Gloucester- shire.	
Towyn, St. Cadwyn's Church, Merionethshire.	

SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS.

Dr.

Statement of Receipts and Payments for the Year 1888.

Cr.

RECEIPTS.

By Balance at the 31st December, 1887, as per last statement

37 6 5

TO RECEIPTS DURING THE YEAR 1888:—

Annual Subscriptions..... 251 17 0
Donations..... 20 11 0
Received from Sale of Tickets for Lectures in London and Cambridge .. 18 0 0
Received for Travelling Expenses in visiting Churches, &c. 3 2 10

293 10 10

PAYMENTS.

By PAYMENTS DURING THE YEAR 1888:—

Printing 46 16 11
Office Expenses, including Secretary's Travelling Expenses 39 19 6
Members' Travelling Expenses 2 6 6
Secretary's Salary 120 0 0
Clerk's Salary 46 16 0
Rent of Office..... 20 0 0

275 18 11

By Cash at Central Bank 31st December, 1888

40 16 5

By Cash at Office.....

14 1 11

(Owing to Printer, £13 18s. 7d.).

54 18 4

£330 17 3

£330 17 3

Examined and compared with books and vouchers, and found to be correct.

JOHN J. AUSTIN, Auditor.

June 6, 1889.

LIST OF MEMBERS.

ANNUAL SUBSCRIPTION, £1 1s. or 10s. 6d.

Subscriptions to be sent to the Secretary, THACKERAY TURNER, 9, Buckingham Street, Adelphi.

Post Office Orders should be made payable at the General Post Office. Cheques should be crossed "Central Bank."

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* These form the Committee.

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Mrs. Alexander, *Aubrey House, Kensington.*

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**Society for the Protection
of Ancient Buildings.**

The Thirteenth Annual Meeting
of the Society.

Report of the Committee and Paper
Read by Rev. W. Cunningham, D.D.

JUNE, 1890.

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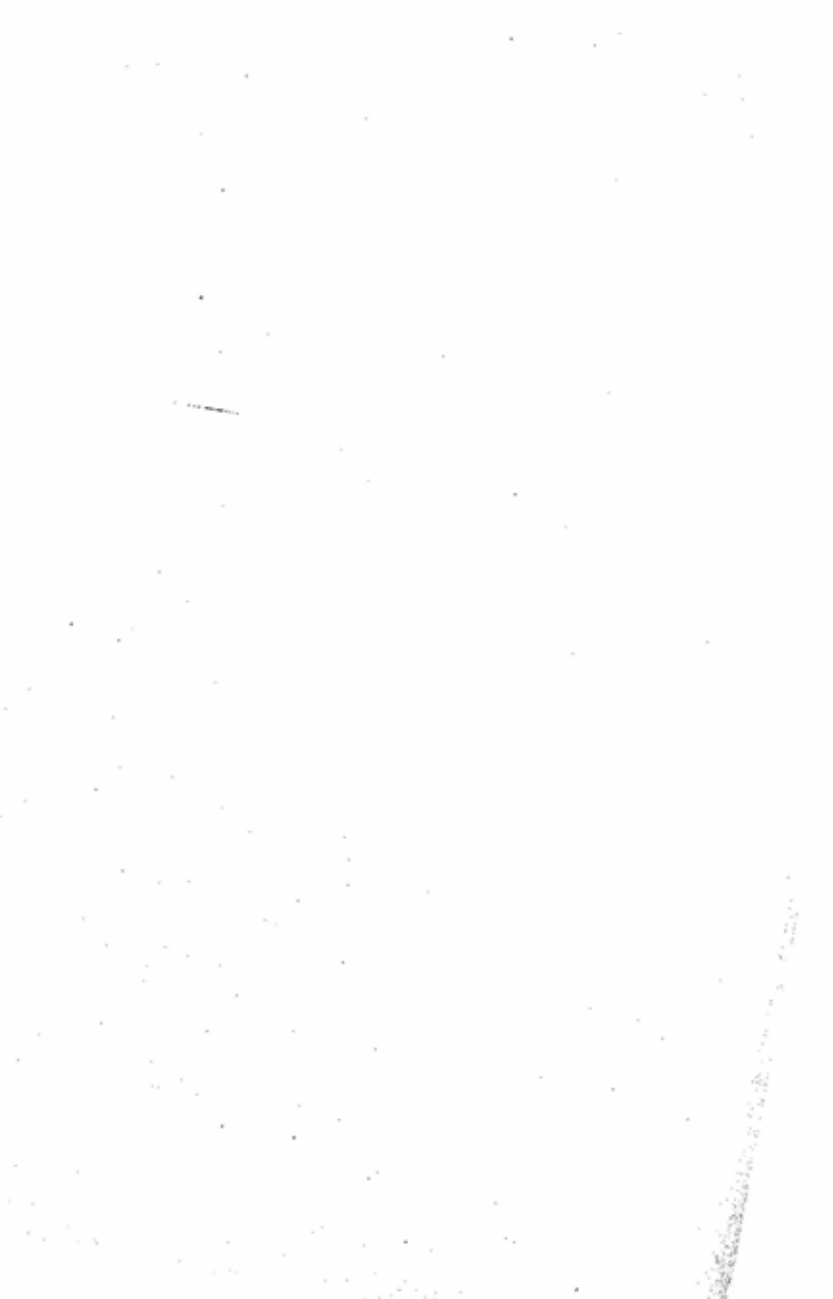
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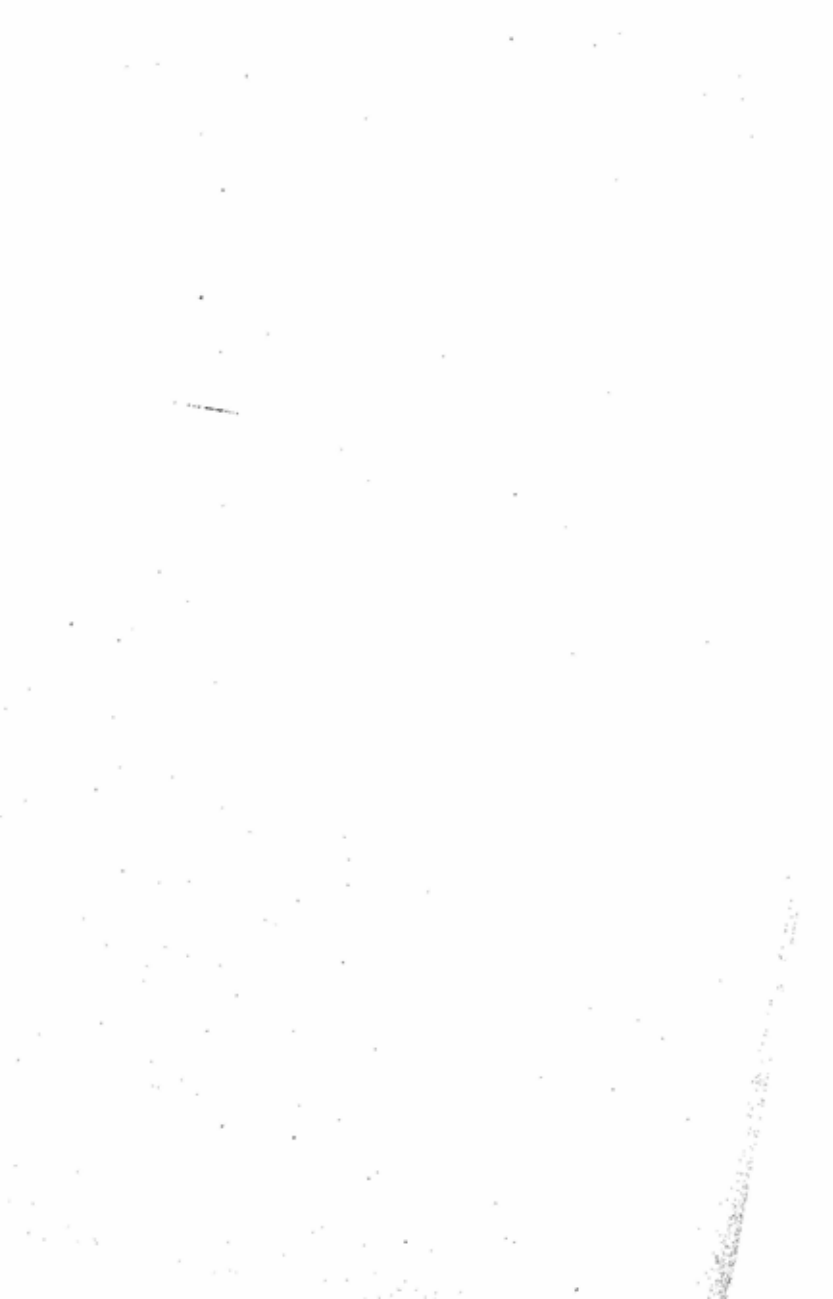
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Society for the Protection of Ancient Buildings.

ANNUAL REPORT

"Authenticity does not constitute the principal value of monuments, but is a necessary condition of every value they may have."

(Modern Italian Aphorism.)

THE word "Restoration," as applied to ancient buildings, dies hard; it is satisfactory only to the ignorant and ill-instructed; it fills the vacancy in the minds of the many, promising what it cannot perform.

What has gone is lost; the right appreciation of what remains, is the only solace.

The destruction by Henry VIII. and his deputy, Thomas Cromwell, was done by clean cuts, the carcases were not mangled, nor dressed out to amuse thoughtless people. The ruins dotted about the land are almost all that remain to us of unimpeachable value. They are veracious, of infinite beauty, and touchstones of a people's quality.

The Great Fire of 1666, though it burned St. Paul's Church, did not insult it; and Christopher Wren was saved the ignominy of attempting to restore it.

A Society like that for the protection of ancient buildings can only get support from a small section of the public, a larger following might be gained if the end to be reached came within the area of fashion or of amusement ; but as, even to understand the value of the object, careful study has to be undertaken, the 'labour test' frightens all but those who by nature or association see the value of a bygone art in an age when money alone is the sign of worth.

If an ancient building could be brought to Christie's sale room, and have its merits descanted on under the compelling hammer, insensate cheers might be raised when a fabulous sum was bid for an "example," by some antiquarian dealer who saw his way to twenty-five per cent. profit on the outlay.

As it is, this Society must be content to follow its right line, trusting in the educational effect of persistence ; and, if only a small proportion of the buildings fought over are saved, we may be sure that the poor salvage will in time command a respect worthy of any efforts.

If, therefore, the Society, which has held on for thirteen years, considers its present position and power, it need not blame itself for keeping freshly in mind its first principles : without this staunchness its list of members might have been more than doubled, but its power of doing what was wanted of it would have been infinitely less.

The French Society, "*Les amis des Monuments*," certainly inspired to some extent by the example of the English Society, gains hold year by year on the mind of the French people ; and its periodical publication brings to

light deeds of mischief which, without the publicity thus obtained, would have passed unnoted.

The Italian Government, finding its countless objects of builded history steadily dropping to decay, or their decorative details falling piecemeal under the mercenary greed of private owners, has, where possible, put a stop to the progressive mutilation of its historical fabrics, and, we believe, great good will result from the care and ability with which the intentions of the Government are carried out.

In England, where private munificence has been guided by no power of reason ; where personal vanity, ambitious rivalry, and unlimited means of mischief, have held sway for the last fifty years over the remnants of our national art, the growth of knowledge has not kept pace with the stream of destruction. No school of accurate study has arisen ; no art worthy of the name has been founded on the needs of the life of the people. A self-destructive sentimentalism has harboured a parasitic force, and the unintelligent press of the country has only here and there allowed a principle to move it out of the rut of mercantile habit.

We would ask our members to consider carefully what the Society's working committees—sitting week after week for the last thirteen years—have had brought under their notice of the growing, ever-increasing, power of money to injure and falsify, what want of means had not destroyed.

An enormous mass of letters of great variety of temper, displaying indifference, ignorance, petty spite, and even mendacity, are only here and there tempered with those of honest doubt or straightforward sympathy. The strongest

argument in favour of strengthening the Society would appear from a large number of documents which prove how necessary the, so-called, guardians of our public buildings think it, that the Society should be hindered from learning what is proposed to be done to the buildings under their charge.

Those who have spent years in careful study of difficult problems, and have acquired much useful knowledge, find, as the knowledge has increased, so has the perception of the enormous difficulty of avoiding mischief when dealing with an ancient building, even when for the purpose of repair alone.

The *responsible* people, those who have the power to exercise their will unfettered on the buildings, show a jauntiness of self-satisfaction, which is infinitely depressing to the more experienced.

The greatest bar to securing just dealing with our ancient monuments, is the extraordinary want of perception of what lies at the bottom of our inability to *add* to the value of them.

One of the most constant fallacies put forward with illogical insistence, is, that as the followers of the original builders of the fabrics did not hesitate to alter and add to the works of their predecessors, so we are at liberty to do the same. This strange statement goes along with the parrot cry, that in the nineteenth century we have no 'style' of building of our own.

Our architects are constantly trying to find workmen who can use materials with the simplicity and directness of those of earlier times, so that the workmen themselves

should be able to ease the *designer* of the unbearable burden of directing the manipulation of all trades from his office.

Bricks cannot be made, nor stone cut, nor timber framed in the same way as in earlier times : and where intelligence is to be found now, it is on lines wholly different to, and generally contradictory of, the manner of past ages. The hand of the workman has lost the cunning which belonged to the time when builders *had* a style of their own.

The imitative work which passes now as equal to the old in design and execution, can only be so considered by those who quite misunderstand the native worth of the ancient buildings themselves. We unhesitatingly assert, from long study, that, however ably these imitative efforts may be done, it only wants a few years to pass over the work, and the illusion is destroyed. This assertion applies not only to so-called restorations of forty or fifty years ago, but to buildings worked upon quite recently. Hardly has the scaffolding been removed when such enthusiasm as may have been raised, falls flat indeed.

Then, again, the school of architects bred under this reign of superficial imitation of ancient detail, is ill fitted to deal with buildings where scientific and practical knowledge is required to undertake safely works of reparation and support ; particularly when the buildings are lofty, heavy, and in a perilous condition of stability.

This weakness leads to timidity, and the instinct to avoid risk, by pulling the objects of veneration down and rebuilding them.

How many unsafe buildings, which have been destroyed in this way, might have remained to us if the business

pressure and the want of insight of the architect would have allowed him to spend weeks in his examination of the causes of failure, and their remedy, instead only of hours?

A very interesting pamphlet, in Italian, upon the mixed success of the repairs which have been done to the Ducal Palace at Venice is significant on this point, as well as remarkably honourable to the authors.

It says :—" It is useless to hide that a certain amount of "renovation of its beauty has, unfortunately, taken place ; "and it was certainly superfluous to renew, for the mere "sake of renewing, all the bases in the upper loggia towards "the Piazzetta, they being perfectly sound and intact. . . .

"As for the ancient capitals now put away in store-place "(many of which show how easily they might have been "strengthened and replaced in their original positions), the "loss certainly is not compensated for by the resemblance "of the new ones, as they are somewhat different from the "exact fac-similes which they are believed to be. The "capital of the ' Seasons,' for instance, is a coarse imitation "of the ancient one, and that of the '*arte del trivio e del "quadrivio*' shows eight errors in the eight lines of inscrip- "tions."

This enviable frankness is nearly equalled by that of a Roman newspaper, *La Riforma*, which repeatedly prints carefully written articles on such a debateable subject as the treatment of ancient buildings in Italy, as if the truth was more precious to it than the fleeting success of pleasing all its subscribers.

The practice of running historical and art criticism on party or professional lines, regardless of the importance of

the truth to be impressed on the public, gives us but a fettered press indeed, and the reverse would be, in its essence, a 'free press.'

With regard to the preservation of so important an element in the history of the people as the integrity of its ancient buildings, fair criticism, we think, should override all merely sectional or professional spirit.

The want of a fair spirit of criticism is the more necessary when the work to be carried out is on an ancient building, when mistakes are irreparable, and when the directing head requires all the help it can get from knowledge acquired by students working on different lines.

No one who has attended at an examination of a piece of antiquity, when a body of men are conducted over the building by someone who lectures on its history, but must remember how various were the opinions of the congregation, not only as to the dates of the different parts of the work, but as to its integrity and its art value. Presuming that the lecturer be the architect engaged on the work of repair to the fabric, unless he be supernaturally vain and receptively dull, he cannot but be moved by arguments now and again put forth; and, without such expression, he would certainly be less assured of his own capacity for just judgment.

This voluntary Society having, of necessity, no personal inducement to depart from unbiassed opinion, would, one would have thought, have been welcomed by architects engaged in sustaining or in other ways dealing with ancient buildings; but, though this happens now and then, and more often of late years, still, and only too repeatedly, the

request of the Society to be informed upon the important point of what is proposed to be done, is met with a refusal.

The form of the refusal is usually expressed in some such way as this:—"The Restoration Committee having decided to intrust the work to the eminent architect, Mr. —, R.A., F.S.A., &c., and being fully assured of his ability to deal with the case, does not require the assistance of the Society for the Protection of Ancient Buildings."

Sometimes the refusal to listen to the representations of the Society is given in more abrupt and less courteous terms. Perhaps an instance or two out of the many received by the Committees of the Society will interest our supporters, and enlighten others.

The attention of our Committee having been called by a member of the Society to some evident movement going on in the fabric of the beautiful choir of St. Mary Overy, Southwark, it applied to the authorities for permission to survey the building. This was acceded to, the survey was made, and a report of the result of the examination, with some recommendations, was sent to the custodians of the church.

When the proposition to rebuild the nave of the church was made public, our Committee felt justified in asking to be allowed to see the architect's drawings, as, considering the priceless value of the existing tower, transepts, and choir of the church, it was reasonably anxious to know what was to be conjoined to these ancient remains. The Committee was referred to the architect, and in answer to the application, the following was the reply:—

"Your Committee will not be surprised at my hesitating

“ to comply with their request, and thus initiate a practice
“ which might soon become not only inconvenient, but
“ absolutely impossible to maintain.

“ I have consulted a friend whose judgment I greatly
“ respect, and who is no doubt the highest authority of the
“ day on such matters, and I find he goes even further
“ than I do. He considers that I should not be acting fairly
“ to my professional brethren in complying with such
“ request.”

So it seems that the preservation of our public buildings is to depend on the convention of professional etiquette !

In the following example, where the professional authority would not be considered as quite so ‘ eminent ’ as in the former case, the answer to our application was more curt, though none the less mistaken :—

“ I am in receipt of your letter from the Society for the
“ Protection of Ancient Buildings. I was perfectly aware
“ of all in that letter previously, and a good deal besides.
“ I beg leave to state that I have perfect confidence in my
“ architect, and I mean to alter the church as he and I
“ think fit.”

These things are often amusing enough to the Committees of our Society, but they reflect an uncomfortable light on the irresponsible character of the custody of our national monuments.

This nervous anxiety to avoid criticism must, in many cases, be shortsighted ; for, in the first place, it must lead to a suspicion that what is proposed to be done is not for the public good ; and, in the second, as the carrying out of the works must often depend on public subscription,

subscribers will be more or less chary of giving when there is any doubt of the good faith of the directors of the works.

Our Committee has been repeatedly asked if works to be undertaken on ancient buildings are to be carried out (quite a different thing, we must remind our readers, from an undertaking) on judicious and careful lines, as the would-be donors do not intend to subscribe where there is reasonable doubt on these points; for the condition of the law allows, that a promised subscription must be paid, though the works done may be quite contrary to the wish of the subscriber.

Sometimes the subscriber is much alarmed when watching the progress of a 'conservative restoration,' that walls are being flayed inside and out; roofs taken off bodily, and the walls exposed to the weather; architectural features which may have received some injury during 400 or 500 years ruthlessly cut out, and replaced by ill-done new work, so that 'restoration' shall be clearly visible when the building is re-opened.

No doubt, under such circumstances, the restoration committee would be anxious that their intentions should not be open to any other than careless criticism and ignorant, take-for-granted, approval.

Perhaps the most miserable reflection occurs when the work is doing, and when moving about in the *débris* taken from the building, some simple, lifelike form of art is picked out of the heap and compared with its nineteenth century representative part.

The frontispiece to this report provides an apt illustration to the purpose of explaining the total ignorance which,

for the greater part, prevails, as to what is a precious work of art, and what is merely a futile attempt to reproduce, under totally different conditions of life, and therefore, of art itself.

Any of our readers who have had the good fortune to push their studies of antiquity in that volcanically marked part of Italy, where the Paglia joins the Argento on its way to Tyber, must, at Orvieto, have had one of the greatest pleasures Italy gives to the student of art and history.

The west front of the Cathedral (which has suffered in its way from the restorer) repaying with fresh surprises of beauty on one hand, for any disappointment on the other. First, at the base, is a mass of fine pure sculpture to pore over; and, on stepping back to get a more general view, the four bronze evangelistic symbols start out on one in a strangely forcible way seldom seen in architectural work in England.

The frontispiece is taken from a photograph of the emblem of St. Luke, when the old work was in the workshop before refixing in position; and the following is the story of how the emblem was considered to be a work of art, requiring consideration, and, if necessary, reconsideration of a momentous kind.

When our committee received the photograph of the Bronze Bull (which, for our purpose, has been carefully reduced, and well represents the original), it was informed that the emblem fell from the façade some years ago, and the fragments—some of them much crushed and distorted—were gathered together, and consideration was given as to what should be done. A proposal was made to re-

construct the broken and defaced pieces, but this was looked upon as an impossible project. Then it was decided to model an altogether new bull, and this was done. However, the Inspector found the new model so unsatisfactory, both from the symbolic and naturalistic points of view, that he resolved to strive for piecing together the old symbol; for, in addition to the new design being unsatisfactory in every way, the casters in bronze asked 5,000 francs for their work, and, one of them, that the metal of the old emblem should be added to the bargain. The Inspector having obtained permission to try what he could do in the way of setting up the old image, instead of making a cast of the new one, went in search of a mechanic competent to grasp the point of the argument, and carry out the instructions. He found a blacksmith, Ravelli by name, a true workman, able to handle a pencil as well as a hammer, who fell to being enthusiastic over the idea, and, on the morrow, to work on the copper frame on which the bull was to be recomposed. Both the framework, and the preparing and laying-on of the fragments seem to have been completely successful; for, our informant says, the work was done, and well done. Our frontispiece tells the same tale. The genuine bull is to be put back in its original place, and in the words of our informant, "as sound and beautiful as if no misfortune had happened to it."

The bull is 7 feet long, and its weight 1,200 pounds. The cost of labour and materials for recomposing it was 2,200 francs.

The most interesting result of the whole thing was, that the people who looked upon the proposal of revivifying the

ancient image, as a ridiculous and impossible one, are now perfectly satisfied that it was not so ; and leave was asked to present to the true workman, Ravelli, 100 francs.

Now, we would ask our friends to examine the frontispiece, and note the *quality* of the symbolic beast : a veritable bronze bull, but something more. The question is, what is that something more ? We have no hesitation in saying, that it is the appreciation of that *quality* which 'restorers' all over the world lack, in a lamentable degree.

He who sculptures symbolic oxen should himself be something more than fat, whether in money, or initials at the end of his name.

Look at the texture of the bull's coat, at the expression of the face ; look at his progressive but decoratively restrained movement. Consider the patient work bestowed on the surfaces, smooth and rough, all alive with intelligent direction of hand, as if the worker could not tire in doing well.

If the artist had not tired over the surfaces of the Trafalgar Square lions, there would now be something to look at, and wish to touch each time one passed them.

We ask if it is possible for our workmen, under such changed conditions, to reproduce—even passably well—the work of the mediæval craftsman ; whose work was his own—no other man's ?

If our readers have any doubt as to the answer to this question, we invite them to examine the carving to the central doorway of the North Transept of Westminster Abbey Church. The work they will find is carefully and

laboriously done, requiring a magnifying glass with which to see both the labour and success, or rather its total want of success; there is no sign of inspiration in it, no reward for the labour, which is always visible in a real work of art.

The carving of this doorway has only been done a few years, and in this short space of time it is clearly worthless, as such unreasonable work, such bitter, hopeless work, must always be.

It is at such a time as ours, when the course of human progress, or decay, has turned the art-workman into more of a mere mechanic than he has ever been before; that we set him to match the works of simple and direct ages, the times when the daily life of the craftsman was a positive incentive to imaginative creation.

We assure our readers that the Society will raise no protest against any attempts by our architects to build whole streets, or even towns, in imitative mediæval architecture, though failure must stare them in the face: we can even hold in some respect the unconscious, but mistaken, efforts of the architects who planned the Houses of Parliament and the Law Courts; still, so long as this Society is able to hold together, it will not cease to make war on those who use what remains to us of a great national art as chopping blocks, on which to practise an impossible amalgamation of building. Even if such child's play could teach anyone a natural and hopeful style of art, we would oppose to the end the consequent loss of that comfort in our lives which comes of being able to see with our eyes works, *not* done in a childish way, but with the confidence and force of active youth.

The Society has been unwisely reproached with paying too much respect to the historic value of the authentic remains of our national architecture, but we did not wince under the ill-aimed bolt, for, have not the historians of to-day mended their ways by a closer study of the facts which architecture, with its attendant arts, alone could give them? The historian now, who writes of the battle, is careful to pace the country-side on which it took place; noting the course of the rivers, the slopes of the hills, and situations of the slushy pitfalls: knowing that these things had so much compelling force towards the result of the fight. So, he who writes of manners and customs, of success or defeat in human effort of past times, knows at a glance what were the ways and the manners, the joys and the sorrows of those who handled the tools which produced majestic or placid faces to their human images, or grotesque and fanciful pictures from their lighter moods.

If the highest study of mankind is man, surely the knowledge of the *works* of him will best tell what kind of a creature he was—and is! If prophecy could but see, as in a glass, what would be the works of coming generations of men, it would cease to be prophetic, it would be sure.

The sum of what has been said above is, that through many and great discouragements, the Society has worked on with not unreasoning hope; and that the simple points aimed at have always (no vain boast for a society) been kept clear in the front. Signs have been shown, and are still not wanting, that greater numbers of people understand now, more clearly than they did thirteen years ago, that the restless zeal of otherwise honourable men has been, in the main,

disastrous to ancient architecture ; the art which, of all others, is the mother of the rest.

The following Buildings have been visited for the Committee, and in most cases a written report has been sent to the custodians :—

Aldingbourne Church, Sussex.

Barfreystone Church, Kent.

Bierton Church, Bucks.

Braybrooke Church, Northamptonshire.

Broadway Old Church, Worcestershire.

Chichester Cathedral, The Cloisters, Sussex.

Cudham Church, Kent.

Downe Church, Kent.

East Farleigh Church, Kent.

Edington Church, Wiltshire.

Eggleston Abbey, Yorkshire.

Everdon Church, Northamptonshire.

Ewenney Priory Church, Glamorganshire.

Earl Soham Church, Suffolk.

St. Germoe Church, Cornwall.

West Grinstead Church, Sussex.

Kirk Hammerton Church, Yorkshire.

Hampton Court Palace, Middlesex.

Harrow, John Lyon's Farm House, Preston, Middlesex.

London : St. Botolph Church, Bishopsgate.

London : Emanuel Hospital, Westminster.

London : St. Saviour's Church, Southwark.

New Shoreham Church, Sussex.

West Peckham Church, Kent.

Peterborough Cathedral, Northamptonshire.

Pitstone Church, Buckinghamshire.

Ramsbury Church, Wiltshire.

St. Breage Church, Cornwall.

Selby Abbey Church, Yorkshire.

Stoke Poges Church, Bucks.

Thame Church, Oxfordshire.

Tottenham Church, Middlesex.

Tuxford Church, Nottinghamshire.

St. Mary's Church, Aldingbourne, Sussex.

When this Church was visited, it was found that the chancel had been so completely "restored" that it was no longer of any value as an object of antiquity. The rest of the Church had now again come into the hands of the builder, under a different architect, who was written to upon several points. The Committee learnt from him the condition of the building before it was touched, and it came to the conclusion that the architect had a right appreciation of what was valuable, and that any harm which had been done to the building was more or less unavoidable.

Ashton Manor Hall, Lancashire.

It will be remembered that an appeal for help in this case was made at our last annual meeting. The Manchester, Sheffield, and Lincolnshire Railway Company had already got a Bill through the Lower House, which would give them power to destroy this fine old Manor Hall at Ashton-under-Lyne, and our only hope was to get that portion of the Bill which dealt with the house, modified on passing the Upper

House. We were successful in obtaining the promise of help from a member of that House, but, unfortunately, just as this promise was obtained, the Bill was brought forward and passed before organised action could be taken. The building has not been destroyed as yet, but still we fear it must be looked upon as certainly doomed.

Barfreystone Church, Kent.

In 1888, the archæological and artistic world were startled by a report that it was proposed to restore the unique Norman Church of Barfreystone, near Dover, which is well known from the illustrations in Britton and Pugin's *Antiquities*, and Parker's *Glossary*. The Committee ascertained that it was proposed to remove the sixteenth century window in the west front, and to replace it with a circular-headed window, to carry up a flue on the outside of the west front, to put a new bell-turret to the western gable, to put a new roof to the nave and chancel, and other works.

The roof of the chancel has been removed and a new ornamental roof has been substituted. The eaves of the chancel roof have new lead gutters with ornamental lead gargoyles, which very much detract from the harmonious appearance of the exterior. It is proposed to remove the roof of the nave, and to replace it by a new roof of an ornamental design. The present roof is modern, but is apparently sound, and all that is required is to re-point the tiling and repair the plastering of the inside. The rebuilding of the west front appears to be abandoned.

St. James's Church, Birtton, Bucks.

The chief characteristic of this Church is that the nave and aisles are all under one roof, and, instead of there being clerestory windows to the nave, each of the aisles has a row of windows over the ordinary windows.

The Committee cannot say what has been or will be done to the Church, but it has sent to the Rector a careful report upon the building, with advice as to its treatment.

Braybrooke Church, Northamptonshire.

A member of the Society sent the Committee a copy of a printed appeal for funds to restore this Church. Our local correspondent was asked to visit the building. This he did, sending a report with photographs to the Committee. It was felt to be a case where the opinion of a professional man was specially needed, and therefore the Committee sent their secretary down, and then made a careful report to the custodians of the building. The architect appointed to carry out the work courteously called at the Society's office and discussed some of the points of difficulty with the secretary. It is a really difficult building to deal with, as it stands on rising ground, and the foundations have given in all directions. The Committee has every hope that the Church will be properly dealt with, as the architect appears to fully realise the great loss of interest which follows upon rebuilding ancient work, and has expressed his determination to save the building by putting in good foundations and adding buttresses where necessary. The Church is famous on account of its possessing a vamp-horn. It is made of

thin brass or bronze, beaten out so thin that it can be lifted with one hand, although it is over five feet long, and its mouth nearly two feet in diameter. These instruments were used by a man with a bass voice singing through them, thus giving a support to the singing which was ordinarily given by musical instruments.

Broadway, The Old Church, Worcestershire.

The Secretary visited this Church at the request of Mr, Flower, and the following extract from one of his letters will show that the building has been satisfactorily treated :—

“The chancel is more ‘preserved’ than restored, and
“the effect good and consistent with the quiet, almost
“deserted Church. The old box pews which blocked it
“up have been removed ; they were made up of all sorts of
“woods and different characters of panel work ; the best
“of it has been placed round the walls ; the old altar wood
“rails have been replaced and lowered to a proper height ;
“the floor restored with local *stone*, and the brasses and
“tombstones fixed in their old places. One very interesting
“one (1606), which was under the floor of the box pews, is
“now revealed. I found the roof was not a good one, so
“have left the ceiling. I shall probably put up the old
“carved wood pulpit, with the consent of the Vicar, but
“want more advice as to its base, &c., before actually
“doing it.”

A new water channel round the outside walls of the chancel now preserves the foundations.

Eggleson Abbey, Yorks.

The Committee's attention was called to these ruins by correspondence in the public press, and it at once wrote to the owner to ask if it might furnish him with a report. The offer was cordially received, and after the ruins had been inspected a report was sent him on the subject, and a letter received containing an expression of thanks to the Committee for the valuable help it had given. We cannot pass over this case without giving a short description of the remains. The ruins, though of great interest, and, as regards the Church, of singular beauty, are not extensive. Eggleson was a small house of White Canons, founded in the twelfth century. The buildings were completed soon after the middle of the thirteenth. There is some evidence of the roofs having been renewed in the fifteenth century, but, with few exceptions, what is still left of the Abbey buildings is not later than the thirteenth. The Church was a small cruciform building without aisles, begun in Norman times, and, if finished then, almost all rebuilt a hundred years later. There remains the greater part of the walls of the nave and choir, and the west wall of the south transept. Little is left of the domestic buildings. The cloisters were on the north side. Of the buildings which surround the cloister only a few fragments are left, chiefly of Norman date, except the largest, which is the necessarium, at the end of the eastern range of buildings. It is of the thirteenth century, and is so far perfect that the vault of the large chamber on the ground floor still stands.

Ewenny Priory Church, Glamorganshire.

The owner of this Priory Church, after becoming a member of the Society, asked the Committee if it would make a report on the building, on the understanding that he paid the expenses. This the Committee was of course only too glad to do.

The Church was originally a cruciform building, the choir, central tower, south transept and nave, and south porch are still standing. The nave only belongs to the parish, and is used as a parish Church. The old screen separating the nave from the tower still remains. This arrangement is of course by no means unique, for at Windham, Arundel, St. Albans, Binham Priory, Sherborne, and elsewhere, a similar arrangement existed.

The tower of the Church is built as a fortified tower, and it appears to have formed one of a chain of towers which come at intervals in the wall which surrounded the Priory domestic buildings. A large portion of this wall and many of the towers still remain, although all the domestic buildings have disappeared. The Society sent a full report to the owner, with advice as to what should and should not be done, and we feel sure he would not think of carrying out any works which are in opposition to the Society's views.

Hampton Court Palace.

A correspondent sends us the following notes on the "restorations" which have been proceeding here during the last year or two, and which have not been averted by the Society's appeal to the First Commissioner of Works:—

LION GATEWAY.—This has been scraped, to its con-

siderable damage, and now looks glaringly white and unpleasant, and a more rapid decay of the stone also insured.

FLOWER-BASKET GATEWAY.—On this gate, fronting the same road and within a stone's-throw of the former, on the other hand, the ivy has been allowed to encroach, to the damage of the elaborate carving.

SOUTH FRONT OF WREN'S BUILDING.—Nearly all the monograms carved on the keystones of the ground floor windows have been cut out and replaced by new, coloured to look like the old. The letters are inferior in form to the genuine ones which remain on the east front. This treatment applied to merely ornamental work, is obviously, to say the least of it, needless.

SOUTH WING OF WESTERN ENTRANCE FRONT.—For some years past considerable alterations to the older portions of the Palace have been proceeding, the most deplorable item recently being the "restoration" of the grotesque animals which form a kind of large crockets on the gables of this front. A man employed about the place described the process of "repair." "They ain't going to put up new ones. They cuts out the old ones and takes 'em away and mends 'em ; perhaps putting on a new nose or tail, or anything that's missing ; then they colours the new stone so as you can't tell it from the old, and then they puts 'em up again."

It is to be hoped that this kind of "restoration" is not going to be carried out throughout the whole of the Gothic and Tudor portions of the Palace, a building of so great value and beauty.

John Lyon's Farm House, Preston, Harrow.

The Society received a letter saying that "John Lyon's Farm House and Outbuildings, at Preston, near Harrow, were threatened with destruction, and that the whole of Preston Farm, which had being in 1571, when Harrow School was founded by John Lyon, should be sacred, to say nothing of the house where he lived, and that the destruction of the old house at Uxhendon close by, where Babington was captured, was a lamentable loss." The Society at once sent down to see the buildings. The outbuildings referred to were already destroyed, and, as the Committee were assured that the Farm House was not to be touched, it let the matter drop. The destroyed buildings were of no unusual value, and we think that the house itself, judging by the exterior, must have been considerably altered since 1571.

Inglesham Church, Wiltshire.

Once again we have to ask our friends to help towards the necessary repair of this most interesting little Church. Local circumstances make the raising of money on the spot more than usually difficult, and, in consideration of the special value of the building and the certainty of its ruin, unless some means to preserve it were taken without delay, the Committee have undertaken to help. The Vicar and Churchwardens have left the management of the repair fund to the Committee, and subscribers may be assured that any money with which they entrust us will be properly spent. In 1887-8, the ground round the walls was lowered where necessary and drained, and some repairs done to

the foundations and walls. And since our last Report the roof of the South Aisle has been thoroughly repaired with oak and the old lead recast. These works have cost about £200, and nothing now remains in the hands of the treasurer. But some subscriptions are promised, and we beg for more, that the repair of the west gable and the roofs of the nave and chancel may be undertaken next. They need it badly.

Kiffing Church, Carmarthenshire.

In 1889, the Committee was asked if it would visit this church and give advice on the best manner of treating it, and at the same time an offer was made to pay expenses that would be incurred in so doing. The Committee, of course, at once complied with this request, and eventually sent in a careful report on the way in which it considered this building should be treated. The Church stands in wild Welsh country, some distance from any highroad, in a poor and sparsely populated district. The building may be described as a long parallelogram, divided down the middle by a rude arcade, the nave and chancel taking up the southern side of it, and the western tower and aisle the northern side.

It would be almost impossible to ascribe a date to any part of the Church, saving the tower, which is of the fifteenth century. It is exceedingly fine and massive. It has no buttresses, and diminishes as it goes upwards; the absence of architectural features seems to make it harmonize with the surrounding country. The Committee in its report laid stress on the importance of retaining this effect by avoiding

the addition of such features, and it urged that substantial roofs should take the place of the existing modern decayed ones, and also that the building should be properly drained externally. Some time after this report had been sent the Committee was asked to recommend an architect, which resulted in Mr. Prothero, of Cheltenham, being employed.

We believe that, as soon as sufficient funds have been collected, he will carry out the work of repair without any serious departure from the Committee's report.

Kirkstall Abbey, Yorkshire.

The Corporation of Leeds, who now own Kirkstall Abbey, have so far shown themselves very good guardians of it. They have put an iron fence round the ruins and sought the advice of the Yorkshire Archæological and Topographical Association and of the Society of Antiquaries of London as to the best treatment of them. Upon their advice, and under the personal direction of Mr. W. H. St. John Hope, Assistant-Secretary of the Society of Antiquaries, the ivy has been stripped from the walls, and some trees which were growing in the ruins and gradually destroying the masonry have been cut down, and something has been done towards the removal of the earth which has accumulated against the walls and concealed much interesting work. The repair of the ruins themselves, some parts of which are in a very dangerous state, has now to be undertaken. It is a delicate and difficult task, but we may expect the Committee of the Town Council, who have the management of the matter, to carry it on in the same right spirit which has guided the work already done. We specially congratulate them on

their resistance of the foolish clamour raised on the removal of the ivy and trees by people who see in a precious relic like the ruins of Kirkstall Abbey, which if once lost can never be replaced, only a vehicle for greenery which may be grown anywhere. The cutting down of the trees was a necessity which may be regretted, though fortunately there are others near which make the loss not so great as it might have been. The taking away of the ivy is a gain by itself.

Lincoln Cathedral.

The Committee finds some difficulty in reporting upon this case, for it does not know what was the condition of the cloister and chapter-house before the present "restoration" was undertaken. It made arrangements for a member of the Committee and the Secretary to visit the Church without loss of time, but it was found that the work was more than half done. Our members will be able to judge of the unsatisfactory nature of some of the work just done, when we say that a considerable amount of modern decorative stone carving is now to be seen in the cloisters, and this and other work is supposed to be an exact imitation of what was there before. In the chapter-house new polished Purbeck marble shafts are being put, in the place of the old ones which now exist; but, above all, the plaster has been removed from the rubble filling in of the ancient vaulting, and the rubble work has been pointed. However, there is no use in crying over spilt milk, and we must rest in the hope that this is the end of "restoration" at Lincoln Cathedral, or, at any rate, if more work is contem-

plated, that we shall hear of it in good time, and be successful in averting the evil.

Lincoln Cathedral is still the most pleasant to visit of all our Cathedrals, for it has suffered far less than any of them at the hands of the "restorers"; and, had it not been for our member, Precentor Venables, we believe that this would not have been the case.

London: The City Churches.

The restoration of the City Parochial Churches is one of the subjects dealt with by the Charity Commissioners in the recently published scheme for the re-organisation of City Charities. The scheme is the outcome of six years' deliberation, during which there must have been ample time and opportunity to form well-founded opinions upon the subjects under consideration. So far as the proper treatment of the City Churches is concerned, the Commissioners have admitted, in their correspondence with this Society, that they have formed no opinions, either well or ill founded. They have dealt with the matter in frank ignorance, and have recommended the expenditure of £43,010 on restoration, without giving any serious consideration.

Upon the publication of the scheme, the Committee wrote to the Commissioners a protest, from which the following is an extract:—

"The Committee object to the provision for the
"expenditure upon the said Churches of the £43,010
"within one year. The nature of the contemplated repairs
"and restorations is not defined, and the Committee fear

“that the large sums applicable to these purposes are liable
“to be spent upon alterations detrimental to the artistic
“merit and historic interest of the buildings, without any
“improvement to them as places of worship. The sums
“applicable to each case being particularly set forth are, no
“doubt, based upon plans actually before the Commis-
“sioners when each case was dealt with, and these plans
“should be made public before public money is devoted to
“their furtherance. The terms ‘restoration’ and ‘repair’
“are vague, and are inapplicable to some of the Churches.
“Restoration is understood to mean the removal of all
“work later than some arbitrarily fixed period, and the sub-
“stitution of work imitative of another period. As, with
“five exceptions, the Churches in question are works of the
“seventeenth century and later, and in some cases very fine
“specimens of their kind, it cannot be in contemplation to
“‘restore’ them in earlier styles. Nor is it likely that they
“are to be ‘restored’ in the seventeenth century style, be-
“cause, not only is this a style not in vogue at present, but
“because they cannot be made more in the style of the
“seventeenth century than the seventeenth century made
“them. It is also known that many of the Churches in
“question do not stand in need of important repairs. The
“Committee is therefore led to the conclusion that the sums
“proposed to be granted are for mere alteration. If this
“is so, it is much to be deplored. . . . The manner in
“which past expenditure has been applied does not en-
“courage any faith in those who have had the control of it,
“and the Committee of this Society beg that the grants in
“question be not made until the manner of their intended

“application is made known, and approved by others than those who are influenced by no considerations but those of the fashions in vogue among one class of modern Church decorators.”

The Secretary to the Commission replied that, “The Commissioners fully concur in the views therein (*i.e.*, in the Society’s protest) expressed as to the inexpediency of any attempt to tamper with the original character and design of these Churches”; that the Commissioners were “acting under the advice of a very able and experienced architect”; and that they could not “enter into a discussion with the Society as to the particular cases in which they have felt it their duty to make or refuse such appropriations.”

The Committee again wrote, urging “that an opportunity be granted them of submitting their views upon the treatment proposed in the case of each particular Church,” there being “points arising in connection with the repair and ‘restoration’ of ancient buildings which were liable to be overlooked by those who do not pay special attention to the acts and records of former ages, and that many eminent architects are disregarding of these things, the possession of professional skill not necessarily implying either appreciation of ancient art or capacity for properly preserving the interest of an ancient building.”

To this the Secretary to the Commission replied that the Commissioners could not “undertake to act as arbitrators in hearing and determining questions of architectural antiquity which they do not consider themselves qualified to decide.” Whatever their want of qualifications may be the Commissioners were at least bound to try to make sure

that the object of the expenditure they recommended was what it professed to be. The professed object is the preservation of the Churches. Whether this is accomplished or not is a simple matter of fact, and not one of architectural antiquity. It requires no great learning to know that if old work is pulled down and new work is put up the old work has not been preserved, and the date of the old work or the style of the new work doesn't alter the fact. If a work of art is worth preserving it is only worth preserving as itself, and to substitute for it somebody's impression of what it was—or mayhap of what it *ought* to have been—is not to preserve it. This principle is now universally applied to sculpture and painting, even by those most deficient in knowledge of these arts, and would doubtless be also applied to architecture if it were really regarded as an art, and not merely as a department of the building trade.

London : Emanuel Hospital, Westminster.

The fate of this old-world piece of London is in the hands of the Charity Commissioners, for a scheme is to be laid before them by the Governors which will provide for selling the site for building purposes, but we believe the Charity Commissioners, if supported by public opinion, will not sanction such a scheme. It therefore behoves everyone of our London members to leave no stone unturned to make his full influence felt, for it will be a lasting disgrace if this relic of the past is swept away.

The buildings are thoroughly adapted to their requirements, and the only excuse for their demolition is that the land they stand on is too valuable and will fetch a big price.

such drawings. It is known with some certainty what was the design of the original nave, and these drawings show that some features of the ancient design have been adopted and others not.

Now the reproduction of ancient designs is most misleading from the point of view of history. It is also degrading and paralysing to the artist, and a great hindrance to the progress of art. The Committee always opposes reproduction, or, as it is sometimes called, "restoration," and it considers this partial reproduction is even still more unjustifiable.

The Committee very much fears that there is but little hope in this case. So great is the disregard shown for the ancient work that a gas pipe with jets all along it has been placed close against the wall under the triforium, and the old stonework is already discoloured. The atmosphere of London is of itself destructive to stone, but it is as nothing compared to the fumes of gas.

London: Westminster Abbey.

We are sorry to have to record two more than usually wanton acts of "Restoration" at Westminster Abbey. One is the destruction of the tomb of Sir Giles Daubeny. The beautiful alabaster effigies of the knight and his lady lay upon a tomb of Purbeck marble. It was a Tudor work, not of very good style, but the decay of the marble surface had softened its faults, and it was a pleasant thing enough to look upon, and it did its work of carrying the figures as well as ever. The railing which was once round it was taken away many years ago. A proposal to

“restore” this tomb was made some time since, and the opinions of several of the best authorities were sought, and they, we believe, without exception, advised that it should be left as it was. Nevertheless, last year it was pulled down, and a new copy put into its place. The copy has all the faults of the original, and adds to them a mechanical hardness from which, at its worst, it must have been free. The thing looks as if made of cast iron, and it has been painted with some new heraldry, which may be learned, but is certainly ugly. A new railing has been put round it, into which have been worked some remains of old work found in the triforium of the Church, which may or may not have formed part of its former railing. The effigies have fortunately escaped with only a little patching.

The other case is a more conspicuous disfigurement to the Church. In the year 1722 a new rose window was put up in the north transept, and filled with painted glass. The stone-work was nothing remarkable. It filled the space it had to fill satisfactorily, and as an attempt to imitate an older style it was as good as many of our time. But the glass was a most singular work, and quite unique for its date, and, without doubt, the best example of English glass-painting in the eighteenth century which we had. Some time since it was rumoured that Mr. Pearson wished to put in a new window to match the new front which he is putting to the outside of the transept, and several protests were made against the destruction of the old one and its glass, which, as it was pointed out, belonged more to the inside than to the outside of the Church, and were a great ornament to it. The

protest produced some result, and a promise was given that the glass should be adapted to the new window—and so it has been, with a vengeance. The new window itself is a very ordinary thing, without the architectural fitness for its place which its predecessor did possess, but with some of the specious archæological “correctness” to obtain which the average “restorer” is ever ready to sacrifice things of real historical and artistic worth. And to fit it the old glass has been cut up and mangled after a most strange and barbarous fashion. Except a little piece in the middle, none of it occupies the place it did before, and the figures of our Lord and the Apostles have positively been cut off short at the knees to make them fit Mr. Pearson’s new tracery lights.

These have been the most notable doings at the Abbey during the past year. But the process of destruction and falsification, against which we have had to contend before, is still carried on in detail, and, unless it can be stopped, there will soon be very little of historical interest left amongst the minor buildings of the Abbey.

Middleton Church Brasses, Lancashire.

Among the cases in which the assistance of the Society has been asked for during the past year, may be mentioned that of a proposed application for a faculty for (among other things) “placing the stones containing brasses in the Parish Church of Middleton, Lancashire, in an upright position against the inner walls.”

Middleton Church possesses a finer collection of brasses than any other parish Church in Lancashire. Most of them

are on the chancel floor, from which it was proposed to remove them, partly under the idea of saving them from wear and partly to make room for an encaustic pavement.

Fortunately, some of the inhabitants of the parish were alive to the injury this would cause, and were sufficiently energetic to prevent its accomplishment. By correspondence in the local press, by exhibition of rubbings of the brasses, and finally by convening a public meeting at which a most interesting and instructive lecture on monumental brasses (which has since been published) was delivered by Mr. George Esdaile, they so roused and educated local public opinion that the faculty ultimately applied for was shorn of most of its objectionable features. The opposers of the faculty acknowledged the help which they had received from this Society, the Society for the Preservation of the Memorials of the Dead, and the Lancashire and Cheshire Antiquarian Society.

Ockwells Manor, Berkshire.

Since our last Report was printed this house has been sold. Before it came into the present owner's hands, and quite recently, some most objectionable work had been done to the house, and varnished pitchpine or deal figures conspicuously. Two members of the Society visited the building for the Committee, and a letter of advice was written to the owner.

All we can do now is to wait and see how he deals with this most valuable building, and how far he realises the difference between genuine ancient work and the modern architect's copy of it.

Oxford, the "Mitre."

The following letter has been addressed by the Committee to the governing body of Lincoln College :—

To the Rev. the Rector and Fellows, Lincoln College, Oxford.

GENTLEMEN,—The Committee of the Society for the Protection of Ancient Buildings beg to remonstrate against the sale by the College of the "Mitre" Tavern, which is now to be pulled down to make way for a monster hotel.

The educational value of an ancient building like the "Mitre" cannot well be over-rated. It is such like surroundings and their associations, rather than the learning acquired apart from them, which form the abiding influence the place has on most of those who have there spent a part of their lives. These things make familiar and give actuality to former customs and arts in a way which nothing else can, and, so far as the community is concerned, nothing can compensate the loss of them. The scarcity of these buildings makes additionally important the preservation of the few that remain, and it appears to the Committee of this Society that when a public body is custodian of such buildings, it should be sufficiently public-spirited to disregard cash inducements to sell them.—I am, Gentlemen, your obedient servant,

May 16, 1890.

THACKERAY TURNER, Secretary.

St. John Baptist Church, Padworth, Berks.

Berkshire Churches have suffered from "restorations" and rebuildings more than those of almost any other county in England, and this little Church is one of a very few that have escaped. Its "restoration" has been contemplated for many years, and it was a pleasant surprise to the Committee when a request was received to report upon the building and advise as to what should be done. The

Church was found to be in the same condition as it was when last seen by a member of the Committee about fifteen years before. Two or three schemes of restoration had been prepared, but by some good fortune they had all fallen through.

It is a complete little Norman Church, having a nave 32 ft. 6 in. long by 19 ft. 3 in. wide, and a chancel with an apse. The chancel is 16 ft. 3 in. wide, and only 6 ft. 9 in. long to where the apse begins. The original Norman barrel vault and semi-dome vault still remain over the chancel, the nave is covered by an oak cradle roof, and there is a well-constructed massive oak bell-tower standing within the walls at the west end of the nave, containing some valuable bells. The Norman chancel arch is wide, viz., 11 ft. 3 in., and has richly carved caps. There is a rich and somewhat unusual Norman doorway on the south side of the nave, and a similar one with less ornament on the north side, which is blocked. There is a modern porch to the south doorway.

The date of the erection of the Church is probably about the year 1160.

The Committee wrote a long and careful report, describing how the necessary repairs should be done, and urged the importance of not losing the character of the building by adding either a vestry or an organ-chamber in the usual way. It suggested that it would be best to build a new porch, having a door on the east and west sides of it, continuing the roof on, and forming a vestry on the south side of the porch.

Some time having elapsed, the Committee heard that

Messrs. Middleton, Prothero, and Phillott had been appointed architects, and it has recently received a letter from Mr. Prothero, in answer to its inquiries, saying, "In the main what we are doing will not conflict with what the S.P.A.B. suggested. The shell will be untouched, except that the modern wooden windows in the chancel will be replaced by late-looking two light windows. The tower wants a good deal of repair, but will be otherwise left alone; the floors will remain plain red tiles; the seats will be of oak, and very plain. The monument behind the altar will be retained, unless we find an original window behind it. We could not put the vestry where you suggested, on account of graves, so we have arranged to place it on the north side of the porch, where it will hide nothing, and the combined porch and vestry will be built of oak and plastered."

The Committee is aware that the architects have had many difficulties to contend with, and it considers it a matter of congratulation that this valuable little Norman Church has been rendered thoroughly fit for use, and, we hope, placed for ever beyond the ambitions of the "restorer."

Pitstone Church, Buckinghamshire.

This Church has been recently visited and reported upon.

The following extracts from the Incumbent's letter lead the Committee to hope that the building will be well treated :—

Pitstone Vicarage, Tring.

March 24, 1890.

MY DEAR SIR,—

I have postponed giving my thanks to your Committee and to yourself for the careful consideration of Pitstone Church, in order that I might think over your communication.

Let me now ask you to assure your Committee of my own obligation and of my parishioners for the pains taken and the interest shown.

All suggestions made will be most carefully heeded when the work is actually begun. From the first we have had great doubts as to the rebuilding of the north wall. I do not think it has yielded at all during the last thirty years, although it can have received no great amount of support from some of the buttresses. If on more careful examination it should be found possible to preserve the east wall of the chancel, that also should be most carefully preserved.

It has not been in contemplation to erect a rood loft, nor to remove the present battlements and replace them by stone. . . . The hints as to the use of concrete and really good mortar are most valuable. The Committee are very good in saying that they will give further information. I will take advantage of their kindness by asking what they consider the best form of pipe from the roof gutters, and the best way of fixing it. In Pitstone Church these pipes have been a great source of injury; a storm of rain comes, the pipes cannot carry it away, it overflows, drips down the pipe and steadily penetrates, injuring the wall. Of course it is obvious that one safeguard is that there should be a

good basin at the top of the pipe, but wherever it is fixed to the wall, damp accumulates.

Your Committee have, no doubt, had to think of this point in other cases, and have some system which they approve.

With renewed and sincere thanks to your Committee and to yourself,

I remain,

Sincerely yours,

Thackeray Turner, Esq. _____

Selby Abbey Church, Yorks.

This is an exceptionally valuable building. It consists of a Norman nave, which was "restored" by Sir Gilbert Scott some years ago, a Decorated north transept, central tower and choir with Perpendicular additions. The central tower is of quite late date. As soon as the Committee heard of the proposed scheme of restoration, it arranged for two members to visit the building, after which it sent a letter to the Vicar, urging him to refrain from any works of "restoration," and pointing out what works are really needed.

A letter by Mr. Poynter, R.A., which appeared in the *Times* of the 16th November, 1889, was the first notice which the Society had of the proposed work, and this letter spoke of the great need of *structural* repairs, but when our visit was made it was found that these had already been done, with the exception of the repairs needed to the roofs, and workmen were found engaged upon purely orna-

mental "restoration" work of a most undesirable description. It was also found that the ancient painted glass, belonging to the east window of the choir, had been sent to London to be releaded. It is to be hoped that no painted glass will be introduced to supply missing portions. Of course the glass ought to have been releaded on the spot, instead of incurring the risk of loss or damage by sending it to London.

There is one especial danger to be avoided, and that is the rebuilding of the central tower. Those in favour of such a course will urge that it is ugly. This is a dangerous plea, for there are many who think all work which is in this or that style ugly. The reasons for retaining it are irresistible. It is strong, and is doing its work thoroughly well. Nature has made it her own, so that it does not clash with the rest of the building, as a new tower would for many years to come. The ancient piers of the tower carry it well, but they have shown signs of failure at some time of their existence, and therefore it is wise to let well alone. And lastly, where is an example to be found of a successful modern addition to an ancient building?

Stoke Poges Church, Bucks.

The Society was asked by a chief land-owner in the neighbourhood to make a report upon this Church, which was made famous by the poet Gray.

The Committee has not as yet heard how its report has been received, but it sincerely hopes that the final decision will be to do practically nothing so far as the exterior of the building is affected, for the building is so charmingly situated, surrounded as it is with high trees and a fine old

red brick wall partly covered with ivy, that it would be impossible either to add or take away from it, without marring its lovely aspect.

Thornhaugh Church, Northamptonshire.

The work at this Church is completed. It is a matter of regret that the tower had to be rebuilt. The Committee thinks it right under the circumstances to give almost in full the following report which Mr. Micklethwaite has presented to the Society, as it explains the difficulties with which he had to contend, and gives much information which is most interesting :—

“ In the report which I made in April, 1888, I told the story of the old Church so far as I was then able to read it. In the course of the work now just finished, evidence has been found which makes certain some points which before were only probable, and tells of other things of which we then knew nothing. I thought it likely that a Church had stood here in Saxon times. Now we know that there was one, and that some part of it at least was built of stone, for several wrought stones have been discovered which have belonged to that peculiar rib work not found in buildings much later than the middle of the eleventh century, and which may perhaps be considerably older than that. The Saxon Church probably continued in use without much alteration until about the year 1200, when it gave place to one which, after many accidents and changes, is still the Church of the parish. As rebuilt then it had a nave with two aisles, a chancel without aisles, and a western tower with a spire, probably like that at Wansford, which is of the same date

and size. There is no longer any doubt as to the former existence of a south aisle and a spire. The eastern respond, one arch, and a pillar of the south arcade, and much of its western respond remain in position, and many stones from it and from the clerestory, which was afterwards built above it, have been found worked up in later building. The foundation of the south wall remains through the transept, and some traces of it outside in the churchyard, but there most of it has been destroyed in making graves. Three quoin stones from the fallen spire were found buried in the ground.

"The rebuilding of A.D. 1200 seems to have been one work, but the order of it was first the nave, aisles, and tower, and then the chancel. From the day of its completion the story of the Church is little more than the record of a continual struggle against a falling tower. I found the tower leaning over to the south-east, and nearly two feet out of the perpendicular. The outside was most of it covered with modern mortar, which gave it a hard surface, and, although there were serious cracks, and evident signs of crashing in several places, the great thickness of the walls encouraged a hope that there might be enough sound work in them to make it possible to repair without pulling the tower down. But after shoring it up and opening and examining the walls and foundations in different places, I became convinced that this was impossible, and the state of things found upon taking the tower down fully confirmed the conviction. The ground is a soft clay, into which the tower had sunk irregularly, but the least sinking must have been over a foot. The clay was forced up inside

the tower, as was shown by the remains of an old floor which had been burst up by it. It had also forced itself in amongst the stone of the foundations in the form of a wedge which had completely rent them asunder in places. It is possible that, if the walling had been good, the tower might have stood, but it was extremely bad. Built with a large quantity of mortar which was no better than clay itself, it had no coherence, and the wonder is that it held together so long as it did. It must have been moving from the first, and I am not sure that one of the uses of the clerestory which was added to the nave about A.D. 1270 was not to give support to the tower, and check its eastward movement. Certainly every other change in the fabric can be traced directly or indirectly to the tower.

"The works about the lower part of the tower itself have been many, and are superposed, one on another, in a way which makes the reacting of them obscure. The evidence as we found it is now most of it open to view. There was a west door, which was probably original. It seems to have been blocked up, and a new one made in the south wall, where a porch with thick walls was built about A.D. 1300. The foundations of it have now been uncovered. The support it gave to the tower was evidently not enough, and after a time the door was blocked up, and the porch pulled down, and two large and tall buttresses were built in its place. These buttresses remain, and were left standing when the tower was taken down, and the new work between them and the tower wall shows what the deviation from the perpendicular was there.

"The arch between the tower and the nave must originally

have been of like character to those of the arcades, and to the chancel arch. What seems to have been one of its caps was found doing duty as a foundation-stone to the north aisle, where it appears to have been put in Tudor times. Somewhere near the beginning of the fourteenth century this arch was taken out, no doubt because it had failed, and the very graceful arch which we now see was put in its place.

"The notches cut into the caps of the arcades tell of an attempt, which was partly successful, to stop mischief from a failure of the foundations, like that which was going on in the tower. The caps were shored up from the ground, and the pillars underpinned, and in some cases apparently rebuilt entirely, just as we have lately done with the middle pillar on the north side. There is nothing to mark the date of this work exactly, but I think it is earlier than the accident which caused the remodelling of the Church in Tudor times. In my former report I suggested that this was the fall of a spire, and now I have not any doubt that it was so. The spire fell in the later part of the fifteenth century. It fell upon the Church, breaking down the roofs of the nave and of the south aisle, and completely ruining that side.

"In the rebuilding which necessarily followed, the Church was made smaller, not, as it seems, from want of funds—for what was done shows no sign of any need for parsimony—but because of the still threatening condition of the tower. The builders evidently thought a wall would support it better than an arcade; so they did away with the south aisle, all except its eastern bay—preserved, no doubt

on account of the altar, which then stood there—and built a new south wall where the arcade had stood. This wall is indeed so pierced by such large windows that it has scarcely more substance than an arcade would have, but it is better built than the arcade was, and has stood reasonably well. The door was made very small, perhaps because of its nearness to the tower, and the porch was contrived so as to afford an additional buttress to it.

“The spire was not rebuilt, but an embattled parapet was put in its place, partly made, as now appears, out of the materials of the destroyed arcade. The whole Church, including the chancel, was new roofed, and there is evidence to show that the north aisle was entirely rebuilt at this time. The one remaining bay of the south aisle was closed at its west end with a wall, in which a door was formed, and became a small chapel on the south side of the nave. At a rather later date it was enlarged and extended southwards, and the form of a transept given to it.

“At some very uncertain, but probably mediæval, date a small room was built outside the west end of the north aisle. It has been destroyed since, beyond memory, and there remains now only part of the foundation lately brought to light, and a small strip of wall against the tower, which we were able to preserve as we found it when the tower was rebuilt. The use of the building is as uncertain as the date. Perhaps it was only a shed.

“But it may have been an ‘anker hold,’ that is, the cell of a recluse. Such were very often attached to Parish Churches in the eleventh and five following centuries, but being generally mere huts, built against the Church walls,

they soon disappeared when their use was gone, and it is not often that any trace of one is now to be found. They seem generally to have been against the chancel walls, but at Trumpington, near Cambridge, there was one at the west end of the north aisle, and against the tower, as this was.

“Between the sixteenth century and the nineteenth, the building only received occasional repairs. The tower still was the chief cause of anxiety, and it was much strapped with iron bars and ties, which disfigured it, but probably saved it from falling. Some sixty or seventy years ago the north aisle was again rebuilt of good materials, but without proper foundation, so that the wall failed once more. Its design was probably intended for a reproduction of the Tudor one. But the roof was raised so that it enclosed the old clerestory windows within the building. About the same time, or perhaps rather earlier, flat ceilings were put over the nave and chancel, concealing the old roofs; and in the nave the moulded cornice was sawn up to make ceiling joists. And then, or since, the walls were replastered inside, and the stonework painted; many of the windows were “restored” according to the ideas of the time, which did not regard any very exact copying of the old design as being important. A plain roof, covered with lead, was put over the transept, and the outside of the walls partly covered with stucco. The tower arch was built up, and the bottom of the tower made into a coal place. For some years the north pillars and arches of the nave have been in a dangerous state, and were shored up; but the tower was the real source of the mischief, and if they had fallen it would certainly have followed. All through the history of the

Church its furniture was being added to and changed, as the fabric was. But not much was left older than the eighteenth century. The oldest thing is the font, which seems to be of the thirteenth century, and was most likely made on the first rebuilding of the Church. It probably always stood where it does now, but it had been reset, for the thin round flag upon which it stood was out of a modern gravestone. It has now been reset again, with the addition of a step to give it proper importance. The Church was pretty completely refurnished after the Tudor rebuilding, and there remained of that time a few pew ends and the top rails of the backs. All the rest of those pews which, covered with paint as they were, seemed at first sight to be complete, proved on closer examination to be modern, and of deal. There was also the lower part of the chancel screen and most of the screen in the east arch of the north arcade, where it had formed part of the enclosure of an altar at the end of the aisle. These have been cleaned of paint, and have had some necessary repairs, but are generally in the state in which they were. In some rearrangement of the pews with which it was mixed up, the chancel screen had been moved from its place in the middle of the arch a little to the west. We have kept it there for the sake of the extra length thus given to the chancel, which is very small for modern requirements. The altar was a very small oak table, only three feet long and two feet wide. It was of the seventeenth century, but perhaps not made for ecclesiastical use. It now stands in the south-east corner of the chancel, and serves for a credence. The altar rail was rather a poor one of the time of George III.

If it had been in good condition it might have been kept, but most of it must have been made new, and it was not worth it.

“The pews and remaining furniture were for the most part modern and poor, as well as inconvenient. Some oak panelling, which now serves, so far as it would go, for a wall lining in the vestry, was all that was worth keeping.

“I found a very good seventeenth century door put in a rough deal frame, and serving for the coal place. It is of domestic character, and has evidently come from some handsomely fitted room, perhaps in the demolished hall, or it may be in the old rectory. It has been cleaned and repaired, and now forms the door from the chancel to the vestry. The position of that door was fixed by the opening in the wall which I found already made. The grave-stones and monuments do not call for special remark, except the very fine one in the transept. It has had a good foundation put under it, which it much wanted. The others are exactly as they were, except a few, which, in most cases for structural reasons, have been moved a few inches. In the course of the work many ancient gravestones, and parts of them, have been found. Most of them are of the ordinary types, which seem to have been kept in stock at the Barnack Quarries. But one is remarkable for its size, and is, I think, the largest old coffin stone I have seen; and a few others have unusual ornament. All I hope will be cared for.

“Several pieces of a seventeenth century wall tablet to a Senhouse were found in the aisle wall. It was probably

fixed to the Tudor wall there, and destroyed when it was pulled down.

“ I need say little about the work just completed.

“ All the repairs and improvements recommended in my former report have been effected. When it was found that the tower must be taken down, it was done very carefully, and the stones laid in order in the field close by, and in rebuilding each was put back into its old place, and there is now no more new stone to be seen on the tower than there must have been had it been possible to repair it as it stood. A good bed of concrete is put below, and it is hoped that now the tower will be a support instead of a danger to the church. The roofs of the nave and chancel have been opened out to view, and cleaned and repaired, so far as was necessary. The moved and mutilated cornice of the nave has been put together and replaced, and the defect made good with new. The roofs have been boarded and felted to compensate for the removal of the ceilings, and extra rafters have been put above the boarding, whereby the roofs have been strengthened without the cutting about and renewal of the old rafters, which would otherwise have been necessary. It was found that the ancient plaster had been stripped from the walls, and with it any painting which may have been on it. But some curious scroll ornaments, painted on the stone apparently in the thirteenth century, were found at the springings of some of the nave arches. There is also a little late painting at the east end of the nave roof above where the rood once stood.

“ A curious combination of a priests' door, with a squint

and a low side window, was found in the south wall of the chancel, and opened out, and, now that the chancel is restored to use, the squint will be useful to people sitting in the transept. The north aisle has again been rebuilt, and in a way which it is hoped will be lasting. Its roof has been made low so as to bring the clerestory windows into use again.

"We have tried not to lose anything of the old record, and have brought to light some of it which was hidden. What needed it has been repaired and made fit for the work it has to do, but nothing has been smartened up and made new in the way of what is called 'Restoration.' That which was old remains old with the honours of its age upon it. That which is new is frankly admitted to be so. It is designed to harmonise with the old, but not to imitate, and has been done to meet the wants of the Church of to-day, and not to bring the building back to its supposed state at any time in the past."

FOREIGN WORK.

France.

The principles of the Society are slowly but surely penetrating the Continent of Europe, where as much, if not more, mischief has been done of late years to ancient buildings by the misguided zeal of restorers. M. Arthur Rhoné, at the International Conference, held in Paris last year, denounced in unmeasured terms the unfortunate restorations of the tower of St. Jacques-de-la-Boucherie, the

tower of Jean-sans-Peur, and the Church of St. Germain-l'Auxerrois. This utterance is very satisfactory, because hitherto nothing but praise has been heard of these works by French as well as foreign critics.

At the same Conference, M. Adolphe Guillon, a distinguished painter and archæologist, read a paper on the English Society, whose work he described in the most flattering terms: "The English," said M. Guillon, at the commencement of his paper, "as you know, gentlemen, are not in the habit of asking the Government for everything. This Society is the result of private enterprise: a certain number of scientists, artists, and amateurs, who were disgusted at seeing the ancient buildings in England destroyed or disfigured by detestable restorations (under the pretence of improving them), undertook the useful task of protecting historical buildings against the destructive influences with which they were threatened, and particularly against bad or injudicious restoration. The Society's manifesto made a sensation when it appeared. It insists upon the distinction which should be drawn between works for the purpose of repair, support, or preservation, and those for restoration or rebuilding."

M. Guillon's paper has appeared in *L'Emulation* of Brussels, a monthly review, the organ of the Central Society of Architects of Belgium, conducted by M. Paul Saintenoy, who alludes to the English Society in the most friendly manner, and compliments it upon the zeal with which it has combated the ignorance which destroys, as well as the false knowledge which restores—both equally fatal in their effects on art.

M. Adolphe Guillon, honorary member and local correspondent of the Society at Paris, to whom the Society is much indebted for his interest in making known the principles and operations of the Society on the Continent, contributes to the *Journal des Arts*, of Paris, an admirable account of the last meeting of the Society, with a translation of a considerable portion of Mr. Wm. Morris's address on that occasion.

L'Ami des Monuments, the organ of the Committee of French Buildings, and of the International Committee of Buildings, continues its useful career, under the direction of M. Charles Normand, the Secretary of the International Congress for the Protection of Buildings and Works of Art. The Congress having resolved that the Patronage Committee of the Congress should be merged into the Permanent Committee of the Society of *L'Ami des Monuments*, a permanent international association has been formed for the defence and study of the art of Europe and America.

M. Normand appeals to the educated classes of all countries to assist in this work, by subscribing to *L'Ami des Monuments*, and by forwarding to him for publication information with regard to the work of kindred societies, notes or illustrations of ancient buildings, works of arts, &c. The annual subscription (including postage) for *L'Ami des Monuments*, which is admirably illustrated from original drawings and sketches, is 30 francs (24 shillings), and the address is 98, Rue Mironnienil, Paris.

France.

At the International Congress for the protection of Works of Art and Buildings held in Paris in July, 1889, M. Adolphe Guillon, our esteemed honorary member, read a paper on the operations of our Society, which appears to have been very cordially received. In the course of the paper M. Guillon alluded to the circumstance that the Society had been the means of preserving from destruction a French building which was actually scheduled as a historical monument, namely, the Cloister of the Carmelites at Pont-l'Abbé, Finisterre, which was advertised for sale. A member of the Society (Mr. G. P. Boyce) noticing an advertisement in the *Times* offering the materials of the Cloister (which dates from 1383) for sale, communicated with M. Guillon, and, by his influence, an article was inserted in *Le XIXe Siècle* (then under the direction of M. Edmond About), by M. Henri Fouquier, calling attention to the proposed destruction of the Cloister. The Commission of Historical Buildings obtained a grant of £80 from the Government, and this sum, together with a further sum of £60 voted by the Municipal Council of Pont-l'Abbé, was sufficient to save the building from destruction. "Thus "you see, gentlemen," said M. Guillon in conclusion, "we "have to thank the English Society that this Breton Cloister, "which was classed as an historical monument, and is in "perfect condition, has remained in France."

An interesting feature of the Paris Exhibition of last year was the collection of measured drawings of buildings exhibited by the Commission of Historical Buildings. The

collection included drawings of the Abbey Church at Fécamp, the Château de Maisons-sur-Seine, the Hôtel Pincé at Angers, the Hôtel de Ville, Beaugency, the Château de Blois, the Abbaye-aux-Dames, Caen, the Hôtel Bourgtheroulde, Rouen, the Amphitheatre at Arles, the Maison Carrée at Nismes, with drawings of the principal French Cathedrals.

The practice of the Commission with regard to the treatment of public buildings is not always in harmony with the principles of the Society, the Commission being greatly under the influence of architects, who are unable to resist the temptation of carrying out schemes of restoration on the buildings committed to their charge, which might be more advantageously confined to studies upon paper ; but there can be no doubt as to the utility of preserving an accurate record of the condition of buildings placed under their care, and the practice might very well be imitated in this country. There are a large number of young architects in England perfectly competent to make drawings of our old buildings, to whom the work of illustration would be a labour of love, and who would be satisfied with a very moderate compensation for their time and trouble. We hear on all sides of buildings of the greatest possible value being pulled down or altered past recognition, and it is but a trifling thing to ask the Government to devote a small sum to their delineation for the benefit of posterity.

Greece.

It having been represented to the Society that the celebrated Lion of Chæroneia, near Athens, erected to com-

memorate the Thebans who fell in defence of their country in 338 B.C., which is described by Colonel Mure as the most interesting sepulchral monument in Greece, was about to be restored and replaced upon its original pedestal at the cost of the Archæological Society of Athens, the Society, instituted inquiries of Mr. F. C. Penrose, whose interest in Greek antiquities is well known. Mr. Penrose informed the Society that the lion, which was originally constructed of blocks of stone, held together by iron cramps, when he saw, it in 1887, was lying in fragments on the margin of an excavation which had been made to discover what the nature of the tomb had been. Mr. Penrose joined with others in making a representation to the Greek authorities in favour of the lion being re-instated, which he considered must be a great advantage. Under these circumstances the Committee did not feel justified in pursuing the subject.

Switzerland.

The attention of the Society was called in the latter part of last year to what appeared to be a most undesirable alteration which was proposed to be made to the Cathedral at Geneva. From inquiries made on the spot, it was ascertained that it was intended to make the Northern Bell Tower correspond in design with the Southern Bell Tower, by carrying it up to the same height and repeating the ornament on the Southern Tower. It is, we believe, also proposed, when the state of the funds permit, to remove the picturesque bell turret between the towers and to replace it by what is called "a properly designed *flèche* in the style of either the fourteenth or sixteenth century," the period imitated

not having been decided upon. The Society feeling that these alterations would be mischievous and unnecessary, addressed a courteous remonstrance to the Chairman of the Committee for the execution of the works, pointing out the futility of attempting to bring back features which probably never had existence, and urging upon the Committee the importance of confining their attention to works of repair and conservation.

Egypt.

In the last Annual Report reference was made to the formation of a Society for the Preservation of the Monuments of Ancient Egypt, and good wishes were expressed for the success of the Society, which is now fairly established, and is doing good work. At a meeting of the Society on the 14th of March last, the Earl of Wharncliffe, president, in the chair, a resolution was passed deprecating in the strongest terms the recent wanton mutilation of the ancient monuments at Beni-Hassan, Tel-el-Amarna, and El-Bersheh in Upper Egypt—a disaster, as Professor Sayce observes, exceeding all that has befallen the remains of Egyptian art during the past half century, and calling upon the Egyptian Government to take steps to prevent acts of his nature being perpetrated. The S.P.A.B. passed a resolution sympathising with the action of the Society, and his resolution was communicated to the Press.

The following is a list of the Buildings which have come before the Society during the past year.

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| Alderton Church, Gloucestershire. | Burnham Thorpe Church, Norfolk. |
| Aldingbourne Church, Sussex. | Camber Castle, Sussex. |
| Alkerton Church, Oxfordshire. | Canterbury Cathedral, Kent. |
| St. Angelo, Castle of. | Chapel-en-le-Frith Church, Derbyshire. |
| The Manor Hall, Ashton-under-Lyne, Lancashire. | Charlbury Church, Oxfordshire. |
| Balking Church, Berkshire. | Charlton Adam Church, Somerset. |
| Barking Church, Essex. | Cherona, Lion of. |
| Barningham Church, Norfolk. | Chichester Cathedral Cloisters, Sussex. |
| Barton Turf Church, Norfolk. | Chilvers Coton Church, Warwickshire. |
| Benet's Abbey, St., Norfolk. | Chipping Norton Church, Oxfordshire. |
| Bennington Church, Herts. | Chivelstone Church, Devon. |
| Berne, St. Antonienne Kapelle, Post Gasse. | Coddenham Church, Suffolk. |
| Bierton Church, Bucks. | Coggeshall Abbey Church, Essex. |
| Boughton Aluph Church, Kent. | Coggs Church, Oxfordshire. |
| Bowness-on-Solway Church, Cumberland. | Coldred Church, Kent. |
| Braybrooke Church, Northamptonshire. | Crantock Church, Cornwall. |
| Brecon St. John's Church. | Croyland Abbey Church, Lincolnshire. |
| The Old Church, Broadway, Worcestershire. | Cudham Church, Kent. |
| Buckland Church, Berkshire. | |

- Dalton-le-Dale Church, Durham.
- Dartmouth, Devonshire, The Butterwalk.
- Downe Church, Kent.
- Dundry Church Tower, Somersetshire.
- Earl Soham Church, Suffolk.
- East Bergholt Church, Suffolk.
- East Farleigh Church, Kent.
- Edinburgh, Old White Horse Inn, Canongate.
- Edington Church, Wiltshire.
- Eggleson Abbey, Yorks.
- Eglwys Cymmun Church, Carmarthenshire.
- Egypt, Ancient Monuments of
- Everdon Church, Northamptonshire.
- Ewenny Priory Church, Glamorganshire.
- Gloucester Cathedral, Gloucestershire.
- Gloucester Old House, College-green, Gloucestershire.
- Greenstead Church, near Ongar, Essex.
- West Grinstead Church, Sussex.
- Guildford, Surrey, Grammar School.
- Haddington Abbey Church, N.B.
- Hampton Court Palace, Middlesex.
- Harrow, John Lyon's Farmhouse, Preston, Middlesex.
- Haydock Church, Lancashire.
- Heavitree, Chapel at, Devonshire.
- Hemingborough Church, Yorkshire.
- Hereford, All Saints' Church, Herefordshire.
- Hessett Church, Suffolk.
- Holt Church, Wilts.
- Hurstbourne Tarrant Church, Southamptonshire.
- Little Horwood Church, Bucks.
- Ightham Mote House, Kent.
- Inglesham Church, Wilts.
- Ivybridge Old Church, Devon.
- Kells Abbey, Co. Kilkenny.
- Kelmscott Church, Oxfordshire.
- Kenninghall Church, Somerset.
- Kiffig Church, Carmarthenshire.

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| Kirk Hammerton Church,
Yorkshire. | Long Crendon Church,
Buckinghamshire. |
| Kirkstall Abbey, Yorkshire. | Longworth Church, Berk-
shire. |
| Lambourne Church Tower,
Berkshire. | Ludgershall Church, Buck-
inghamshire. |
| Lincoln Cathedral Cloisters,
Lincolnshire. | Lyddington Church, Rut-
land. |
| Linkinhorne Church, Corn-
wall. | Manchester, St. Mary's
Church. |
| Linlithgow, St. Michael's
Church. | March Baldon Church, Ox-
fordshire. |
| Llaneliden Church, near
Ruthin. | Maryport Church, Cumber-
land. |
| Llanhaden Episcopal Palace,
Pembrokeshire. | Mexborough Church, York-
shire. |
| Llansilin Church, near
Oswestry. | Middleton Church Brasses,
Lancashire. |
| Llanveigan Church, Brecon. | Mydrim Church, near St.
Clears. |
| London, City Churches. | New Shoreham Church,
Sussex. |
| London, Emanuel Hospital,
Westminster. | Normanby Church, Lincoln-
shire. |
| London, St. Mary-le-Strand
Church. | Ockwells Manor, Berkshire. |
| London, St. Saviour's, South-
wark. | Oxford, Demolition in. |
| London, "Sir Paul Pindar,"
Bishopsgate. | Padworth Church, near
Reading, Berkshire. |
| London, York Gate, Buck-
ingham-street. | Peckham (West) Church,
Kent. |
| Long Bennington Church,
Lincolnshire. | |

- Perth, St. John's Church.
Peterborough Cathedral,
Northamptonshire.
Pitstone Church, Bucking-
hamshire.
Presteign Church, Here-
fordshire.
South Queensferry Priory,
N.B.
Ramsbury, Wiltshire, Holy
Cross Church.
Riddlesden Hall, Yorkshire.
Rochester Cathedral, Kent.
Rodmarsham Church, Kent.
Rotherfield Church, Sussex.
St. Breage Church, Cornwall.
St. Germoe Church, Corn-
wall.
Sawley Church, Derbyshire.
Selby Abbey, Yorkshire.
Sherburn-in-Elmet Church,
Yorkshire.
Shilton Church, Oxfordshire.
Shipley Church, Sussex.
Somerton Church, Oxford-
shire.
Sotterley Church, Suffolk.
Sparham Church, Norfolk.
Standlake Church, Oxford-
shire.
Stanton-on-the-Hine Heath
Church, Shropshire.
"Stonehenge," Wiltshire.
Stratford-upon-Avon Church,
Warwickshire.
Stockton Church, Durham.
Stoke Poges Church, near
Slough, Bucks.
Stratton Church, Dorset.
Tadmarton Church, Oxford-
shire.
Teversham Church, Cam-
bridge
Tewkesbury Abbey, Gloucestershire.
Thame Church, Oxfordshire.
Thornbaugh Church, North-
amptonshire.
Tintern Abbey, Monmouth-
shire.
Towyn, St. Cadwyn's Church,
Merionethshire.
Tuxford Church, Notting-
hamshire.
Walberswick Church, Suffolk.
Wastdale Church, Cumber-
land.
West Chilton Church, Sus-
sex.
West Walton Church, Nor-
folk.
Willoughby Church, Notts.
Winsford Church, Somerset.
Wybunbury Church, Che-
shire.
York, St. Cuthbert's Church.

The thirteenth annual meeting of the Society was held in the Old Hall, Barnard's Inn, on Wednesday, June 25, 1890. The chair being taken by Mr. Walter Crane, who moved the adoption of the report, which was seconded by Mr. William Morris, and carried. The following paper was read by the Rev. W. Cunningham, D.D., after which Mr. Longden moved, and Mr. Reade seconded, a vote of thanks to the Lecturer; and Mr. Somers Clarke moved, and Mr. Philip Webb seconded, a vote of thanks to the Chairman, which being carried, the proceedings terminated.

The Rev. W. CUNNINGHAM, D.D., read the following:—
There is, as I understand it, a double object in the work of this Society; it interests itself in the preservation of ancient buildings, partly because they are monuments which when once destroyed can never be replaced, and which bear record of the ages in which they were made and the men who reared them; and in this sense all that survives from the past, good and bad, coarse or refined, has an abiding value. But to some folks there seems to be a certain pedantry in gathering or studying things that are important merely because they are curiosities, a certain fancifulness in the frame of mind which concentrates attention on the errors of printers, or the sports of nature, or the rubbish of the past. And much which has been preserved from the past is little better than rubbish, as the poet felt when he wrote:

"Rome disappoints me much; I hardly as yet understand, but
Rubbishy seems the word that most exactly would suit it.
All the foolish destructions, and all the sillier savings,
All the incongruous things of past incompatible ages
Seem to be treasured up here to make fools of the present and
future."

Still, the view Clough takes is very superficial ; there is a real human interest about even the rubbish heaps of the past if we have knowledge enough to detect it ; the dulness is in us who fail to recognise the interest which attaches to trifles from the past or to read the evidence they set before us.

But there is another reason why the vestiges of bygone days claim our interest—not as mere curiosities, but as in themselves beautiful objects, excellently designed and skilfully fashioned. There are numberless arts in which the men of the past were adepts ; their skill as builders is patent to all, but specialists are quite as enthusiastic over the work that was done by mediæval craftsmen in other departments. Their wood-carving, and working in metals, the purity of their dyes, the beauty of their glass, these are things which move the admiration of competent critics in the present day. Machinery may produce more rapidly, more cheaply, more regular work, of more equal quality, and perhaps of higher finish, but it is work that has lost the delicacy and grace of objects that were shaped by human hands and bear the direct impress of human care, and taste, and fancy. We may be interested in the preservation of the relics of the past, not merely as curiosities from bygone ages, but as examples of beautiful workmanship and skilled manipulation to which the craftsmen of the present day cannot attain.

Most Englishmen—all those whose opinions are formed by the newspapers they read—are so proud of the vast progress that has been made in the present century, that they do not sufficiently attend to the curious fact that there are many arts that decay and are lost. In this country it appears that the art of glass-making was introduced more

than once, and completely died out again ; the same is probably true of cloth dressing and of dyeing. It seems to me a very curious problem to examine what were the causes which led to the disappearance of these particular industries. In each single case it is probably a very complicated problem to distinguish all the factors at work—what were the social or economic conditions that destroyed this or that useful art once introduced ? But into such questions of detail I must not attempt to enter now. I wish to direct your attention to-day to a more general question, to an attempt to give a partial explanation, not of failure here and there, but of conspicuous success. In the thirteenth and fourteenth and fifteenth centuries a very high degree of skill was attained, not in one art only, but in many. It is at least worth while to look a little more closely at one group of the conditions which influenced the work of the times, and examine the organisations which were formed for controlling the training of workmen, for supervising the manner in which they lived, and maintaining a high standard of quality in the goods produced. There is no need to idealise the times when they were formed, or the men who composed them ; the very records of craft guilds show that the mediæval workman was quite capable of scamping his work and getting drunk when opportunity tempted him. But the fact remains that a very great deal of first-rate work was done in many crafts, for portions of it still survive, and I cannot but believe that some of the credit is due to the guilds which set themselves to rule each craft, so that the work turned out should be a credit to those who made it.

Herein, as it seems to me, lies the secret of the importance of the craft guilds during the period of their useful activity. They were managed on the principle that "honourable thing was convenable;" that honesty was the best policy; the good of the trade meant its high reputation for sound work at fair prices. It has got another meaning to our ears; a time when trade is good means a time when it is more possible than usual to sell any sort of goods at high prices, and the craft guilds in their later days were contaminated by this lower view of industry. The ancient anecdote of the Edinburgh glazier who was caught breaking the windows of peaceful inhabitants for "the good of the trade," may illustrate the modern sense of the phrase, while the conduct of the stalwart citizen who thrashed him within an inch of his life, and said at every blow "it's all for the good of the trade," was in closer accord with the disciplinary character of mediæval rules.

I trust I have said enough to justify my selection of this topic as one which is not unfitting the attention of this society; the subject is a very wide one, and I think the treatment may be somewhat less diffuse if I draw most of my illustrations from a single centre of industry, and speak chiefly of the craft guilds of Coventry. It is a town which I visited recently, and where, through the kindness of the Town Clerk and Mr. W. G. Fretton, the antiquary, I was able to make good use of the few hours I had to spend. It may be convenient too, to arrange the matter under the following heads:—

I. The introduction of craft guilds.

II. The objects and powers of mediæval craft gilds.

III. The resuscitation of craft gilds.

I. There is a certain amount of assumption in talking about the introduction of craft gilds, because it suggests the belief that they were not a native development. The word gild is, after all, a very vague term, much like our word association, and though we can prove the existence of many gilds before the Conquest,—at Cambridge and Exeter and elsewhere,—their laws contain nothing that would justify us in regarding them as craft gilds. It is much more probable, though Dr. Gross, the greatest living authority on the subject, speaks with considerable reserve, that the hall where the men of Winchester drank their own gild, or the land of the knights' gild at Canterbury, belonged to bodies which had some supervision over the trade of the town—in fact, were early gilds merchant. But I know of no hint in any of the records or histories of the period before the Norman Conquest, that can be adduced to show that there were any associations of craftsmen formed to control particular industries. The earliest information which we get about such groups of men comes from London, where, as we learn, Henry I. granted a charter to the Weavers. It is pretty clear that by this document some authority was given to the weavers to control the making of cloth (and it possibly involved conditions which affected the import of cloth). It is certain that there was a long continued struggle between the weavers' gild and the citizens, which came to a peaceful close in the time of Edward I. There were weavers' gilds also in a considerable number of other towns in the reign of Henry II.; Beverley, Marlborough, and

Winchester may be mentioned in particular, as the ordinances of these towns have survived, and there are incidental references which seem to show that the weavers, and the subsidiary crafts of fullers and dyers had, even in the twelfth century, considerable powers of regulating their respective trades. The evidence becomes more striking if we are justified in connecting with it the cases of other towns, where we find that regulations had been enforced with regard to cloth, and that the townsmen were anxious to set these regulations aside, and buy or sell cloth of any width.

So far what we find is this ; while we have no evidence of craft gilds before the Conquest, we find indications of a very large number of gilds among the weavers and the subsidiary callings shortly after that date. But there is a further point ; so far as we can gather, weaving before the Conquest was a domestic art ; we have no mention of weavers as craftsmen ; the art was known, but it was practised as an employment for women in the house ; but in the time of the Conqueror and of his sons there was a considerable immigration of Flemings, several of whom were particularly skilled in weaving woollen cloth ; they settled in many towns in different parts of the country, and it seems not unnatural to conclude that weaving as an independent craft was introduced from the Continent soon after the Norman Conquest.

Institutions analogous to craft gilds appear to have existed in some of the towns of Northern France time out of mind, and some can apparently trace a more or less shadowy connection with the old Roman Collegia. Putting all these

matters together, it appears that craft organisation first shows itself in England in connexion with a trade which was probably introduced from abroad; and it seems not impossible that the Continental artisans brought not only a knowledge of the art of weaving but certain habits of organisation with them.

Some sort of organisation was probably necessary for police and fiscal purposes if for none others. Town life was a curiously confused chaos of conflicting authority; in London each ward was an independent unit, in Chester and Norwich the intermingling of jurisdictions seems very puzzling. The newcomers were not always welcomed by the older ratepayers, and they might perhaps find it convenient to secure a measure of *status* by obtaining a royal charter for their gild. Just as the Jews or the Hansards were in the city and yet not citizens, but had an independent footing, so to some extent were the weavers situated, and apparently for similar reasons; they seem to have had *status* as weavers, which they held directly from the King, which marked them out from other townsmen, and which possibly delayed their complete amalgamation with the other inhabitants.

There is yet another feature about these weavers' gilds; the business in which they are engaged was one which was from an early time regulated by royal authority. King Richard I. issued an assize of cloth defining the length and breadth which should be manufactured.* The precise object of these regulations is not clear; they may have been made in

* Richard of Hoveden, Rolls Series, iv. 33.

the interests of the English consumer ; they may have been made in the interest of the foreign purchaser, and the reputation of English goods abroad ; they may have been framed in connexion with a protective policy, of which there are some signs. But amid much that is uncertain these three things seem pretty clear :—

1. That there were no craft guilds before the Conquest.
2. That there were many craft guilds in connexion with the newly introduced weavers' craft in the twelfth century.
3. That they exercised their powers under royal authority in a craft which was the subject of royal regulation.

So far for weavers ; I wish now to turn to another craft in which we hear of craft guilds very early—the Bakers. There is a curious parallelism between these two callings. In the first place baking was, on the whole, a domestic art before the Conquest, not a separate employment ; in the next place, it was a matter of royal regulation ; the King's bakers doubtless provided the Court supplies, and they gave their experience for the framing of the assize of bread, under Henry II. and under King John.* It may, I think, be said that in both of the trades in which guilds were first formed, there was felt to be a real need for regulation as to the quality of the goods sold to the public ; and it also appears that this regulation was given under royal authority. So far the fact seems to me to be pretty clear ; and it is at least more than probable that the form of association adopted—analogueous as it was to associations already existing on the Continent—had come over in the train of the

* Cambridge University Library, Mm i. 27.

Conqueror. These few remarks may suffice in justification of the phrase the "introduction of craft gilds."

II. In the latter part of the twelfth and the beginning of the thirteenth century there was a very rapid development of municipal life in England, and the burgesses in many towns obtained much larger powers of self-government than they had previously possessed. They became responsible for their own payments to the Exchequer, and they obtained larger rights for regulating their own affairs; the town of Coventry had indeed possessed very considerable municipal privileges from the time of Henry I., but it shared in the general progress a century later, and the new requirements were marked by new developments. I have tried to show how the earlier craft gilds were formed under royal authority, but as the powers of local self-government increased and were consolidated, there was no need, and there was, perhaps, less opportunity, for direct royal interference in matters of internal trade. We thus find a new order of craft gilds springing up—they were called into being, like the old ones, for the purpose of regulating trade—but they exercised their powers under municipal, and not under royal authority.

One craft gild of this type which still exists, and which is said to have been formed by the authority of the leet in the sixth year of King John, is the Bakers' Gild at Coventry; it still consists of men who actually get their living by this trade, for it does not appear to have received so many love brothers as to destroy the original character of the body; it still has its hall—or, at least, room—and chest where the records are kept. There are, probably not many

other bodies in the kingdom that have so long a history, and that have altered so little from their original character during all those centuries. None of the other Coventry gilds, so far as I know, can at all compare with it. The weavers were a powerful body there in later times, but I doubt if there is any evidence of the existence of this and the allied trades in Coventry before the fourteenth century; we may, perhaps, guess that it was one of the places where this trade settled under Edward III. But, apart from the question of origin, the Bakers have a unique position. Of some half-dozen other crafts which still maintain a formal existence, none can trace their history back beyond the time of Edward III., their members have no interest in the craft which they were empowered to regulate, and a tin box in a solicitor's office is the only outward and visible sign of their existence. Such are the Walkers and Fullers, the Shearmen and Weavers, the Fellmongers, the Drapers, the Mercers, and the Clothiers. Of the Tanners I cannot speak so decidedly, as during a hurried visit to Coventry I had no opportunity of examining their books.

In looking more closely at the powers of mediæval craft gilds, it is necessary to distinguish a little; a craft gild was a gild which had authority to regulate some particular craft in a given area. I do not, therefore, want to dwell on the features which were common to all gilds, and which can be traced in full detail in the admirable volume edited by the late Mr. Toulmin Smith for the Early English Text Society. I desire to limit consideration to the powers that were special to craft gilds. Like other gilds they had a religious side, in some cases strongly developed, and the members engaged in

common acts of worship, especially in common prayers and masses for departed brethren. Like other gilds they had the character of a friendly society, and gave loans to needy brethren, or bestowed alms on the poor. Like other gilds they had their feasts, when the brethren drank their gild, and they had hoods, or livery, which they wore at their assemblies. Like other gilds they took their share in civic festivities and provided pageants at considerable cost; but all these common bonds, important as they were in cementing men into a real fellowship, and in calling forth such different interests and activities among the members, were of a pious, social, or charitable character. There was no reason why such associations should not be multiplied on all sides; even when a gild consisted of men who followed the same craft it was not a craft gild. The case of the journeymen tailors in London who assembled at the Black Friars Church may be taken as conclusive on this point. A gild was not a craft gild unless duly empowered to regulate a particular craft; it might be called into existence for this purpose, or an existing gild might be empowered, to exercise such functions, much as the brotherhood of S. Thomas à Becket was changed into the Mercers' Company. The important thing about a craft gild was that it had been empowered to exercise authority in a given area and over certain workmen, as the weavers' gilds had been empowered by charter from Henry I., and as the bakers were empowered by the Court Leet at Coventry, in the sixth year of King John.

Two points were specially kept in view in framing any set of regulations. They were, first, the quality of the

goods supplied ; and, second, the due training of men to execute their work properly—admirable objects certainly. The machinery which was organised for attaining these objects was also well devised ; the men who were thoroughly skilled, and were masters in the craft, had the duty of training apprentices, and the wardens had the right of examining goods exposed for sale, and of making search in houses where the trade was being carried on—again, an excellent arrangement where it could be satisfactorily carried out. And on the whole it seems as if the scheme had worked well, for this simple reason—that while it was maintained, so much work of excellent design and quality was executed. I wish to lay stress on this, because the historian of craft guilds is apt to overlook it. When craft guilds appeared on the stage of history, it was because something was out of gear, and the institution was working badly. One is apt to infer that since they worked badly whenever we hear of them, they also worked badly when we do not ; but I am inclined to interpret the periods of silence differently, and to regard them as times when the organisations were wisely managed, and when the craft guilds enjoyed the proverbial happiness of those who have no history.

There were, however, three different dangers of disagreement, and possible quarrel :—(1) Between a craft gild on one hand and the municipal authorities on the other ; (2) between one craft gild and another ; (3) between different members of a craft gild.

1. It is obvious that the guilds, if they were to exercise any real authority, required to have *exclusive* powers within a given district ; it is also obvious that these exclusive powers

might be misused, so as to be mischievous to the consumers of the goods; a craft gild might take advantage of its monopoly to the gain of the members and the impoverishing of the citizens. The feeling of the citizens would be that the goods supplied by the members of the gild were bad and were dear at the price. It was therefore of the first importance that the citizens should be, in the last resort, able to control the gild, and resume the privileges which their officers exercised. There is a well-known case, which is detailed in Mr. Toulmin Smith's book, which shows how the tailors of Exeter enjoyed a charter from the Crown, and how much trouble they gave to the local authorities under Edward IV.; but it was a matter of common complaint that in many places the gilds had charters from great men which exempted them from proper control.* Even in Coventry, where there does not appear to have been interference from without, it was necessary for the leet to keep a tight hand on the craft-gilds. An ordinance of 8 Henry V. runs as follows:—"Also that no man of any craft make laws or other ordinance among them but it be overseen by the mayor and his council; and if it be reasonable ordinance and lawful it shall be affirmed, or else it shall be corrected by the mayor and his peers."† At a later date we have another entry of the same kind:—"Also that the mayor, warden, and bailiffs, taking to the mayor eight or twelve of the General Council, to come afore them the wardens of all the crafts of the city with their ordinances, touching their crafts and their articles, and the

* Rot. Parl., II. 331.

† Leet Book, f. 37.

points that be lawful, good, and honest for the city be allowed them, all other thrown aside and had force none, and that they make new ordinances against the laws in oppression of the people, upon pain of imprisonment." In some other towns the craftsmen had to yield up their powers annually and receive them back again from the municipal authority; this was the case with the cordwainers at Exeter,* but the Coventry people did not insist on anything so strict.

2. The difficulties between one craft gild and another might arise in various ways; as time went on or trade developed there was an increasing differentiation of employment, and it was not always clear whether the original gild had supervision over all branches of the trade. Thus in London the weavers' gild claimed to exercise supervision over the linen as well as over the woollen cloth manufactures, and this claim was insisted on on the ground that the two trades were quite distinct. In Coventry the worsted weavers, the linen weavers, and the silk weavers were one body, in later times at any rate, though the arts cannot be precisely similar. In other cases there was a question as to whether different processes involved in the production of one complete article should be reckoned as separate crafts or not. Thus the Fullers were organised in independence of the Shearmen in 1438; and during the fifteenth century the sub-division of gilds appears to have gone very rapidly at Coventry, as there were something like twenty-three of them at that time; at the same time from the repeated power which is given to the Fullers

* Toulmin Smith, "English Gilds," p. 332.

to form a fellowship of their own,* it appears that they were from time to time re-absorbed by the parent gild. Perhaps an even better illustration of the difficulty of defining the precise processes which certain gilds might supervise would be found in the history of the leather trades in London—Tanners, Cordwainers, Saddlers, and so forth. But enough may have been said to show how easy it was for disputes to arise between one or more craft gilds as to their respective powers.

3. There were also disputes within the gilds between different members.

(a) There was at least some risk of malversation of funds by the Master of the craft gild; and strict regulations were laid down by the Fellmongers and Cappers as to the time when the amounts were to be rendered and passed, but a much greater number of the ordinances deal with the respective duties of masters and apprentices and masters and journeymen.

(b) The question of apprenticeship was of primary importance, as the skill of the next generation of workmen depended on the manner in which it was enforced. There are a good many ordinances of the Coventry Cappers in 1520. No one was to have more than two apprentices at a time, and he was to keep them for seven years, but there was to be a month of trial before sealing; nobody was to take apprentices who had not sufficient sureties that he would perform his covenant. If the apprentice complained that he had not sufficient "finding," and the master was in

* Leet Book, f. 400; May 3, 1547. Quoted by Mr. Fretton, *Memoirs of Fullers' Guild*, page 11.

fault, the apprentice was to be removed on the third complaint, and the master was handicapped in getting another in his place. Once a year the principal master of the craft was to go round the city and examine every man's apprentice, and see they were properly taught. The Clothiers, in regulations which I believe to be of about the same date, though they are incorporated with rules of a later character, had a system of allowing the apprentice to be turned over to another master if his own master had no work, so that he might not lose his time—this was a system which was much abused in the eighteenth century: the master was to teach the apprentice truly, and two apprentices were not to work at the same loom unless one of them had served for five years. No master was to teach any one who was not apprenticed, and he was to keep the secrets of the craft; this was a provision which constantly occurs in the ordinances. Some such exclusive rule was necessary if they were to secure the thorough competence, in all branches of the art, of the men who lived by it. In the case of the Coventry Clothiers there is an exception which is of interest; the master might give instruction to persons who were not apprenticed as “charity to poor and impotent people for their better livelihood.”

(c) The limitation of the number of apprentices, though it was desirable for the training of qualified men, was frequently urged in the interests of the journeymen. There had been frequent complaint on the part of journeymen that the masters overstocked their shops with apprentices, and that those who had served their time could get no employment from other masters, while they also complained that

unnecessary obstacles were put in the way of their doing work on their own account.

One or two illustrations of these points may be given from the Coventry crafts; the Fullers in 1560 would not allow any journeyman to work on his own account. The Clothiers in the beginning of the sixteenth century ordained that none shall set any journeyman on work till he is fairly parted from his late master, or if he remains in his late master's debt; journeymen were to have ten days' notice, or one cloth to weave before leaving a master; their wages were to be paid weekly if they wished it, and they were to make satisfaction for any work they spoiled. Similarly the Cappers in 1520 would not allow journeymen to work in their houses.

Some of the most interesting evidence in regard to the grievances of the journeymen comes from the story of a dispute in the weaving trade in the early part of the fifteenth century. "The said parties—both masters and journeymen—on the mediation of their friends, and by the mandate and wish of the worshipful Mayor, entered into a final agreement." The rules to which they agreed throw indirect light on the nature of the points in dispute. It was evidently a time when the trade was developing rapidly, and when an employing class of capitalists and clothiers was springing up among the weavers. It was agreed that any who could use the art freely might have as many looms, both linen and woollen, in his cottage, and also have as many apprentices as he liked. Every cottager or journeyman who wished to become a master might do so in paying twenty shillings. Besides this, the journeymen

were allowed to have their own fraternity, but they were to pay a shilling a year to the weavers, and a shilling for every member they admitted.* On the whole it appears that the journeymen in this trade obtained a very considerable measure of independence, but this was somewhat exceptional, and on the whole it appears that the grievances and disabilities under which journeymen laboured had a very injurious effect on the trade of many towns, and apparently on that of Coventry, during the sixteenth century. There was a very strong incentive for journeymen to go and set up in villages or outside the areas where craft gilds had jurisdiction, and there is abundant evidence† that this sort of migration took place on a very large scale. I should be inclined to lay very great stress on this factor as a principal reason for the decay of craft gilds under Henry VIII., so that Edward VI.'s Act gave them a death-blow. They no longer exerted an effective supervision, because in so many cases the trade had migrated to new districts, where there was no authority to regulate it. This is, at any rate, the best solution I can offer of the remarkable manner in which craft gilds disappeared, as effective institutions, about the middle of the sixteenth century. Their religious side was sufficiently pronounced to bring them within the scope of the great Act of Confiscation, by which Edward VI. despoiled the gilds; but there was an effort made to spare them then, and I cannot but believe that if they had had any real vitality a large number would have survived, as some, like the Bakers and Fullers at Coventry, actually did.

* Leet Book, f. 27.

† Worcester, 25 H. VIII. c. 18.

At the same time, it appears to be true that these cases are somewhat exceptional, and that the craft gilds, as effective institutions for regulating industry, disappeared. Part of the evidence for this opinion comes from Coventry itself, for we find that a deliberate and conscious effort was made to resuscitate the gilds in 1584. It is of this resuscitation, involving as it does a previous period of decay, that I now wish to speak.

III. The disappearance of the craft gilds appears to have been connected with one of their accidental features, as I may call them—their common worship. The attempted resuscitation at Coventry was due to another—to the fact that each craft provided a certain amount of pageantry for the town. I suspect that the so-called “Mystery plays” were the plays organised by the different “misteries” or crafts. The Chester plays, the Coventry plays, and the York plays,* have been published, and they present features which force comparison with the Passion Play which is being given this year at Ober Ammergau; and they were most attractive performances. The accounts of the various trading bodies show that these pageants were continued through the sixteenth century; they were suspended for eight years previous to 1566, and again in 1580 and three following years, when the preachers inveighed against the pageants, even though “there was no Papistry in them”; revived once more in 1584, they were finally discontinued in 1591.†

I have lately seen the originals of the dialogue of the Weavers’ Pageant, with the separate parts written out for the

* Recently edited by Miss L. T. Smith for the Clarendon Press.

† T. Sharp, “Pageants” (1825), 12, 39, and 39 n.

individual actors. During the fifteenth century, these pageants were performed with much success, and several of the smaller trades appear to have been united for the purpose of performing some pageant together. In 1566 and in 1575 Queen Elizabeth visited Coventry, and the pageants were performed, and with the view of reviving the diminished glories of the towns considerable pains were taken to reorganise the old crafts; thus the Bakers and Smiths joined in producing a pageant in 1506.* The Fullers appear to have been reorganised in 1586, and there was a very distinct revival of the old corporations about that time. This same element, the manner in which the crafts had contributed to the local pageants, was noticeable in connection with the organisation of the bodies at Norwich; and I cannot but connect the resuscitation of some of the Coventry Gilds at this time with the desire to perpetuate these entertainments; certain common lands had been enclosed by the town to bear another part of the expense.† Though the interest in the pageants marks the beginning of this revival at Coventry, it yet appears that during the seventeenth century it continued. There was some general cause at work connected with the condition of industry which called out a new set of efforts at industrial regulation, but the power which called these gilds or companies into being was no longer merely municipal; they rely, as in the earliest instances, on royal or Parliamentary authority. It is by no means easy to see what was the precise motive in each case of the incorporating of new industrial companies in the seventeenth

* Fretton, "Memorials of Bakers' Gild," *Mid-England*, p. 124.

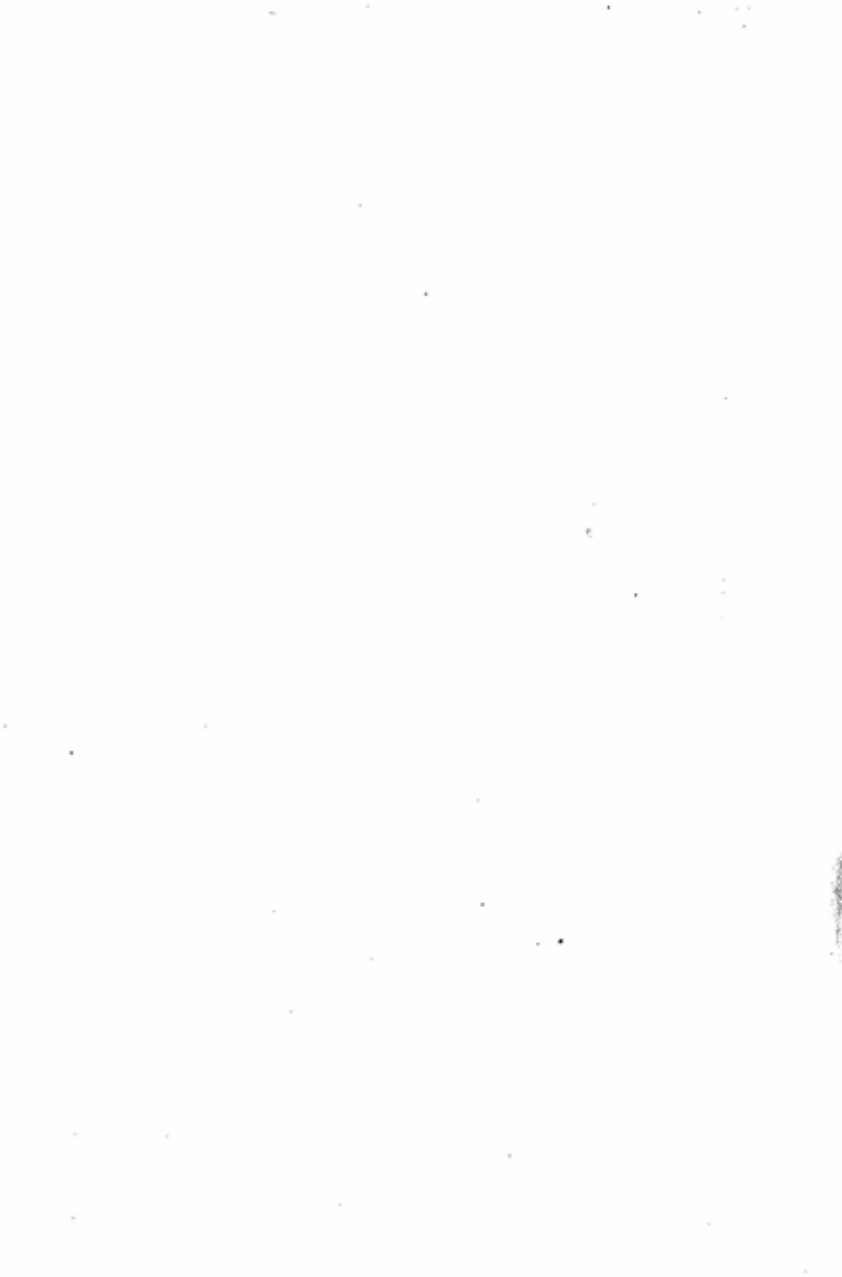
† Sharp, "Pageants," 12.

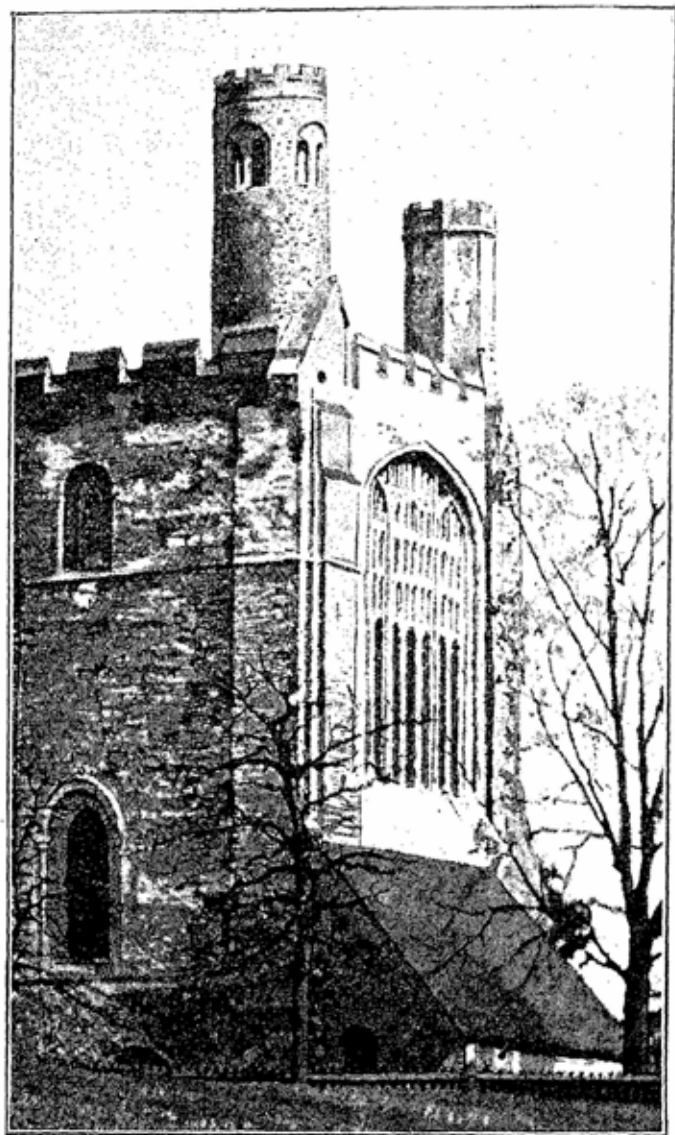
century. The Colchester Bay-makers introduced a new trade, so, perhaps, did the Kidderminster Carpet-weavers, but the movement at this time appears to be connected with the fact that industry was becoming specialised and localised. I am inclined to suspect that the companies of the seventeenth century differ from the craft guilds of the fifteenth, partly, at least, in this way, that whereas the former were the local organisations for regulating various trades in one town, the latter were the bodies, organised by royal authority for regulating each industry in that part of the country where it could be best pursued. It was at this date that the Sheffield Cutlers were incorporated, and indeed a large number of organisations in different towns. Several of the Coventry guilds, notably the Drapers and the Clothiers, were incorporated by royal charters during the the seventeenth century, and if we turned to a northern town like Preston, we might be inclined to say that this was the real era when associations for industrial regulation flourished and abounded.

It is no part of my purpose to speak of the decay of these newly formed or newly resuscitated companies as it occurred in the eighteenth century. I have endeavoured to indicate the excellent aims which these institutions set before them, and the success which attended their efforts for a time. At the same time, it is a significant fact that they failed to maintain themselves as effective institutions in the sixteenth century, and when they were resuscitated they failed to maintain themselves as useful institutions in the eighteenth. Partly, as I believe, for good, and partly, as we here recognise, for evil, business habits have so changed

that whatever is done for the old object—maintaining quality and skill—must be done in a new way. The power which we possess of directing and controlling the forces of nature has altered the position of the artisan, and made him a far less important factor in production. The maintenance of personal skill, the unlimited capacity for working certain materials, is no longer of such primary importance for industrial success as was formerly the case. There is another—perhaps a greater—difficulty in the diffusion of a wider and more cosmopolitan spirit; the sympathies of the old brethren for one another were strong, but they were intensely narrow. No town can be so isolated now, or kindle such intense local attachments as did the cities of the Middle Ages. There has been loss enough in the destruction of these guilds, but we cannot, by looking back upon them, reverse the past or re-create that which has been destroyed through the growth of the larger life we enjoy to-day. Let us rather remember them as showing what could be accomplished in the past, and as pointing towards something we ought to try to accomplish in some new fashion to-day. When we see that the mediæval workman was a man, not a mere hand; that in close connexion with his daily tasks the whole round of human aspiration could find satisfaction; that he was called with others to common worship, called with others to common feasts and recreations, and encouraged to do his best at his work, we feel how poor and empty, in comparison, is the life that is led by the English artisan to-day. But if there is a better and more wholesome life before the labourer in days to come, if new forms of association are to do the work which was

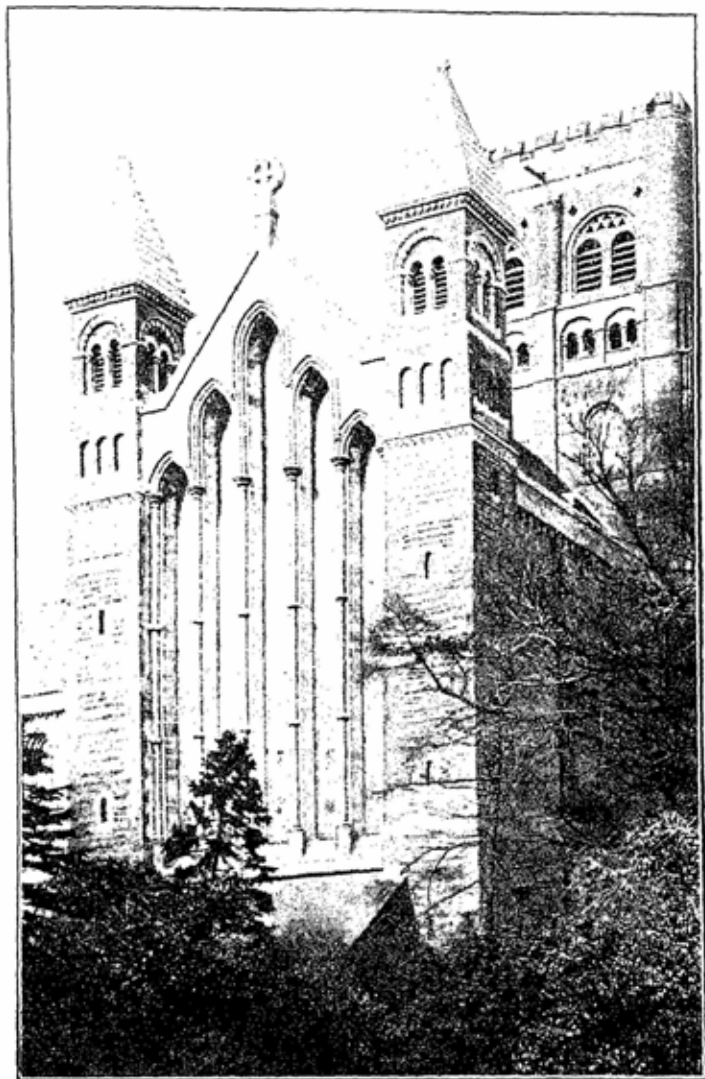
done by the gilds of old, we may trust that those who organise them will bear in mind not only the successes, but the failures of the past, and learn to avoid the mistakes which wrecked craft gilds not once only, but twice.





SOUTH TRANSEPT, ST. ALBAN'S ABBEY, BEFORE "RESTORATION."

From an old photograph.



SOUTH TRANSEPT, ST. ALBAN'S ABBEY, AS "RESTORED" BY
LORD GRIMTHORPE.

From a photograph by Valentine and Sons, Dundee.

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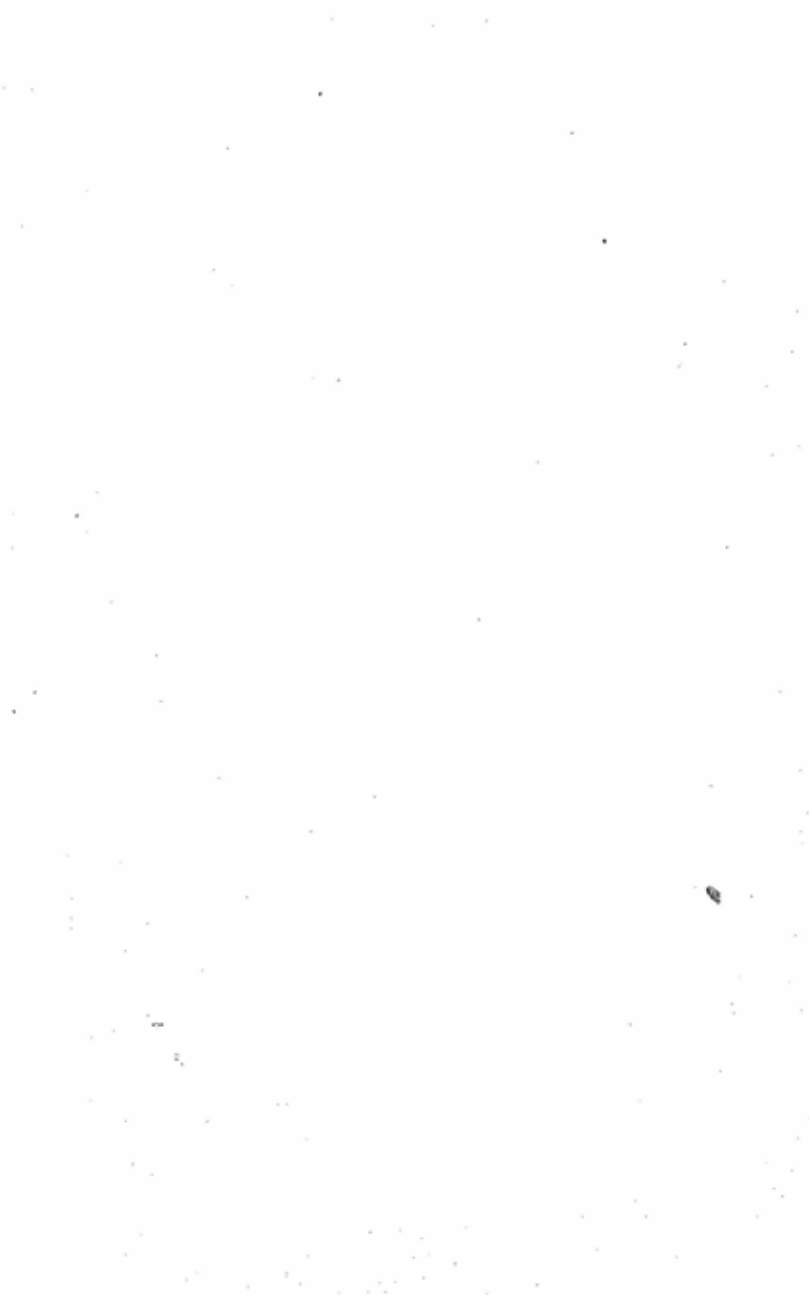
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**Society for the Protection
of Ancient Buildings.**

The Fourteenth Annual Meeting
of the Society.

Report of the Committee and
Paper read by
W. B. Richmond, Esq., A.R.A.

JUNE, 1891.

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Society for the Protection of Ancient Buildings.

ANNUAL REPORT.

ALEXANDRINISM.

THE Society for the Protection of Ancient Buildings has not neglected the opportunities which have sometimes been given of illustrating the mischiefs of "restoration" by reference to its results in other arts than that of architecture. It has reminded architects that no one thinks now of restoring a picture or a statue, though that was a thing of which no one doubted the propriety a few years ago. It has pointed out that historical records are now edited from a point of view quite different to that which sought formerly to make them more useful by emendations and corrections, and that in all departments of literature which may be called historical, the editing of old authors for example, it is now acknowledged that to present them as they are found, even with their faults, is better than to correct them by modern standards; and it asks why works of architecture should be less scrupulously dealt with than a painting, a

statue, or a manuscript. It is one of the difficulties in the case that the answer which seems so natural should be hindered by considerations which attach to architecture more than to the other arts. It is the art which is most nearly connected with the necessities of life, and it is, therefore, the one in which people do not feel themselves at liberty to follow their inclination so freely as they may in dealing with the antiquity of a document or the authenticity of a picture. The difficulty is no doubt great, but it is less so than people who are unfamiliar with the resources of the builder are apt to imagine. The Committee, in the face of this difficulty, while unable to give to the Members of the Society the professional knowledge required to meet the technical arguments of the restorer and rebuilder, feels the more bound to strengthen in them the repugnance it endeavours to create towards all changes and so-called "restorations" of ancient buildings, by arguments drawn from cognate subjects within the knowledge of all thoughtful and educated persons.

The following extracts from a very able address delivered by Mr. Emile Faguet, at the opening of his course of lectures on French Poetry at the Sorbonne this year, will help the reader to appreciate this question of the possibility of reproducing any particular phase of art developed originally under conditions and influences quite different to those which surround its "revival."

The subject of Mr. Faguet's address is "French Humanism in the Sixteenth Century." The development of this form of literature coincided with the "renaissance" of the art and literature of Greece and Rome; it was a part of it, but,

as respects the greater Humanists at least, those of whom Ronsard is the type, it was not merely a revival, it was a *revolt* against the poverty, the emptiness of the poetry of the Courts of François I^{er} and Henri II. French literature had degenerated since the early fourteenth century. It had become in the sixteenth century a sort of personal accomplishment, often very frivolous and very shallow, without pith or substance. It had lost all character of nationality. Ronsard and the Humanists proposed to revive it by inspiring themselves at new sources, by adopting new themes and new processes, by the contact of other minds. They excited themselves by the translation of ancient poets. They made for themselves a sort of tradition to replace the lost voice of the native muse. “ ‘Vetus fit animus,’ said ‘Livy, in retracing the exploits and the virtues of his great ‘ancestors. This was also the motto of the Humanists, . . ‘provoking in them a sort of *suggestion* across the gap of the ‘ages.’ ”

The parallel is evident between this state of things and that of English architecture fifty years ago. Like the Humanists of the fifteenth century our architects sought to reproduce the fertility and beauty of better times by the simple process of imitation.

Both experiments had a certain success, though not of the kind intended. Architecture is better understood after the minute study of so many different schools. Literature gained also in having a wider horizon, in learning to speak the language of men of another race, and in the effort to assimilate and reproduce the beauty conceived in other minds. It became less provincial, more human. But there were grave

disadvantages. The people not being Humanist, Humanism was never popular, and never can be; and as it does not address itself to the mass it also receives nothing from it. This is very important, says Mr. Faguet, for the subject of his essay. It is much more so for the art with which we have to compare it. The architect depends for his success on the intelligent collaboration of many associates: he can only speak and act through them. His art is the least personal of all. The writer may shut himself in his study, and, by force of constant companionship with books, may so saturate himself with the ideas and the mannerisms of his model that he becomes almost of the school; but the architect who proceeds in that way, finds, to his misfortune, that the more he leaves behind him the world in which he lives the farther he is from the help he needs. In literature Humanism is to a certain extent possible, though, as Mr. Faguet shows, its ideal is never attained. In architecture it is a mere dream, absolutely impracticable. But we must here give Mr. Faguet's own words. He does not speak of architecture, be it always understood, but his demonstration leads unavoidably to the conclusion we have drawn in this parallel between the art he is speaking of and that which is more interesting to us:—

“What, then, is Humanism in detail, when analysed minutely? It is, in the first place, the effort to understand and to imitate, to the best of one's ability, the great literary artists of past times. In its first stage, Humanism is an intelligent and ingenious exercise, profitable, perhaps, to the student, but not very fruitful. It is, to call it by its true name, Alexandrinism. There existed at Alexandria,

"about 300 years B.C., a group of clever writers who studied
 "passionately the old Greek poetry, and forced themselves
 "to imitate its forms, the versification, the phraseology even,
 "hoping thereby to acquire the Greek method of compo-
 "sition, the style, the art. This school became distinguished,
 "its productions were elegant, learned, but rarely great—or,
 "if some members of it arrived at greatness, it was rather by
 "forgetfulness of their principles in moments of relaxation,
 "of amusement, when they deserted for a time their school,
 "and presented themselves in their proper nature; in their
 "more serious work they acted as if Art were nothing but
 "arts which may be taught and learnt—which may be
 "imitated, therefore, and after it has ceased to exist in one
 "place be reproduced in another. Art is something less
 "mechanical than this. It is *ourselves*, in the very depth of
 "our being. It is our mode of thought and perception, the
 "cast of our minds. It is possible to imitate the fashion of
 "our wording, our modes of expression, not the pathos of the
 "voice. Alexandrinism is, then, a heresy, very ingenious and
 "brilliant, but at bottom nothing but the art of *pastiche* taken
 "seriously. There is Alexandrinism in all Humanism. It
 "is seen in the Latin poets who imitate the Greek; it is in
 "Catullus, Tibullus, and Propertius. It is found even in
 "Horace and Virgil; it is in the French poets of the 17th
 "century, in Malherbe and in Racine; it is, of course, in
 "Ronsard, and in all his school.

"Still, Alexandrinism is but the form, I will not say the
 "commonplace, but the elementary form of Humanism.

"In its deeper, more thoughtful, more ardent aspirations
 "Humanism is better than that. It is a kind of artificial

"atavism. The Humanist feels the vanity of the Alexandrine
"that he is in part. He feels the frivolity—the honourable
"frivolity if you will, but still the frivolity—of the man who
"sees in Art nothing but certain fashions, processes, which
"he has but to study to make his own. He says to himself
"that of this revived antiquity it is not the art he needs, but
"the soul ; that he must live in its thoughts, with its senti-
"ments, with its faith ; that he must have the temperament
"and the disposition of the artists of past times ; that he
"must revive them in himself if he would do what they did.
"And this is not so far from the truth. If art is our inmost
"soul, ancient art is the soul of past times, and if that art is
"all perfection the first step towards its reproduction is to
"acquire the spirit of the past."

Which is as much as to say that the reproduction of ancient art is impossible, since under no possible circumstances is it likely that the soul of the past can live again. *That* was for each epoch the result of many causes acting with and upon each other, of social conditions, of modes of thought, of national influences even, none of which are likely to repeat themselves ; certainly they will never again be found in operation together. The student of antiquity may, then, discipline himself according to the temper of the time he so much admires, he may to a certain extent live in the past, but there is always his other self, the product of the time in which he works, and there is always the influence upon himself and his work of the modern world, strong enough to give the stamp of modernity to his most cunning "revivals." Archæological studies are delightful, but they are of no use to the artist, except to show him that the art he studies has

always been one, that its manifestations only have changed, and that *the changes are essential conditions of its existence*, since they represent the relations of his art to the ever-changing conditions of life.

If, then, art is a thing of changing expressions, what place has the "restorer" in literature or in architecture? He is an anachronism: while living in the nineteenth century he would fain be of the thirteenth or the sixteenth. He is also a foredoomed failure. He aims at suppressing his own time, and the irrepressible "present" is always with him. He talks of revivals, and his work is but the lifeless cast of dead forms of art. "The true Humanist," says Faguet, "is "of his time." He is "himself" . . . "after having taken "pains to be something else, after having greatly enlarged "and enriched his personality;" and he laughs gently at the Alexandrine, whose ideas are those he has borrowed, whose manner even is that of his predecessor, who studies only to be "correct."

"Pour mon Œdipe Roi," said Voltaire, "j'ai consulté Monsieur Dacier, qui est du pays." Voltaire was then very young, fresh from his studies of Greek literature, and he had the ambition to write an Œdipe which should avoid the faults of Sophocles and Corneille! M. Dacier advised the restoration of the chorus. Voltaire had the sense to see that this was like advising him to walk about Paris in the costume of Plato; he nevertheless introduced the chorus, impelled perhaps by the new development which Alexandrinism was then taking, and which, thirty years later, banished paniers and [full bottom wigs from the representations of Corneille and Racine. The theatre very

properly led the way in this last effort of the school, which is, after all, but an affair of costume, of dresses and decorations. In literature its most noticeable result has been the historical novel; in architecture, the pride of knowledge has betrayed us into the hopeless attempt to reconstitute our ancient buildings such as they were at some earlier period of their existence. We can put on a top-shelf the curious illustration of ancient manners which we once found so interesting. We cannot so easily dispose of the terrible essays in solid stone and timber which the Alexandrine architect has produced wherever an ancient building offered a field for his ingenuity. These will remain a constant unalterable regret to us and to our children.

It is always in the hope that something may still be saved of the beautiful art of the past that the Society presses this question of "restoration." It has to thank the eminent critic from whose very able discourse it has, in great part, condensed this new argument, for the opportunity he has given it of presenting a parallel between the revival of architecture in the nineteenth century, and that other revival which amused for a time the *littérateurs* of Alexandria.

St. Benet's Abbey, Norfolk.

The Committee has, at the request of the Bishop of Norwich, visited the ruins of this Abbey, and made a report to his Lordship, stating what the Society would wish to see done.

Although there are but small remains of the Abbey, a

visitor will, nevertheless, be well repaid for the trouble of a visit, for the quality of the work is so fine.

Bishop's Waltham Palace, Hants.

In times past the ruins of the Palace of Bishop's Waltham have suffered severely by being robbed of their dressed stones for building purposes, by ivy being allowed to grow uncontrolled, and by general neglect.

The Secretary, by request, visited the ruins in October of last year, and found that wise steps had already been taken to keep the ivy within bounds. After receiving his report, the Committee wrote a letter of advice, and urged the importance of supporting with rough walling certain portions of walls which have been weakened by the removal of stone, and suggesting that much interest might be added by uncovering buried portions of the ruins, and also commending what has already been done. The following appeared in one of the building papers:—

“Under the direction of Sir William Jenner, excavations “are being carried on at the Bishop's Palace, at Bishop's “Waltham, with a view to opening out the whole of the out- “line of the building. Seven rooms have been cleared “out, some of them containing coloured tile pavements; “in one the pavement was complete. At the bottom of “the tower three steps were found in good preservation, “which formed part of the grand staircase. The founda- “tions of a semi-circular ended building have also been “uncovered.”

It is satisfactory that such valuable ruins are in the

hands of those who appreciate them, and who will protect them from injury.

Cambridge.

A meeting in support of the aims of the Society was held in the autumn, in Trinity College, Cambridge. The Master of Peterhouse was in the chair, and Messrs. Morris, Cobden-Sanderson, and Micklethwaite spoke. The meeting was very numerous, and the audience listened with close and apparently sympathetic attention to the arguments that were put forward in support of the religious as well as artistic value of the genuineness of Ancient Buildings, as opposed to the sham representment of the modern restorer. The thanks of the Society are due to Dr. Cunningham for proposing the meeting, and carrying it to so successful a conclusion. Other meetings of the kind would do much service to the Society in making its principles and practice known, and in enlisting the co-operation of the community at large.

Carlisle: Tullie House.

A proposal on the part of the Free Library and Museums Committee of the Town Council of Carlisle to pull down the original staircase of Tullie House, Abbey-street, Carlisle, in the course of the alterations necessary to adapt the building for the purpose of a Library, Museum, and School of Art, excited strong local opposition, which was supported by the Earl of Carlisle and Mr. C. J. Ferguson, F.S.A., both of whom are members of the Society. A public,

meeting was held in the Town Hall, on April 13th last (Lord Carlisle in the chair), which was largely attended, and a resolution was adopted, calling upon the Council to take steps for the preservation of the staircase, which is almost unique, at any rate, in Cumberland, and, with the exception of the joists and floor, which are of deal, is constructed of solid work as sound as when first put up. Memorials were presented to the Corporation by the Society and the Society of Antiquaries, and it is satisfactory to report that these remonstrances were effectual, and the Corporation of Carlisle have resolved to retain the staircase, which, with the house, dates from the year 1689.

Tullie House is interesting as being one of the earliest buildings of the classical Renaissance, a style which practically came into vogue in England with Inigo Jones, and afterwards developed to an extraordinary degree under the influence of Christopher Wren.

Compton, Surrey: St. Nicholas' Church.

Most of our members must know this pretty little "transitional" Parish Church, and have puzzled over its two-storied chancel. It is, indeed, one of those buildings which it is a joy to visit and revisit, in spite of the cruel treatment which it received at the hands of the restoring architect in 1861, when the face of all the internal stonework was subjected to the obliterating effects of the mason's drag, the floors disfigured by the iron gratings over hot-water pipes, not to mention the inevitable excrescence of a vestry with a heating chamber under it, which has damaged

the old foundations, the "restored" chancel arch, and new and badly executed plaster on the inside of the chancel walls, and some bad modern stained glass in the windows.

Towards the end of last year the Committee was told of a proposed scheme for adding an organ chamber to the Church. It was at once arranged that two of its members should survey the church, after which it made representations to those in authority, to which it received most courteous replies. It is with great pleasure that it is now able to report that the scheme has been abandoned, and it hopes that some day the custodians may be able to obtain funds sufficient to pay for underpinning some of the ancient walls which have been disturbed by the heating chamber—a work which is most urgently needed, as movement is now going on in the walls.

East Ham Church, Essex.

This Church is only about ten miles from Charing Cross, but nevertheless it is but little known, although (saving the addition of a western tower) it is an unenlarged Norman Church.

The Vicar, Rev. S. H. Reynolds, is anxious to have the necessary repairs done to the building, and has consulted the Society on the subject. Mr. J. T. Mickelthwaite has prepared a report, which has the Committee's approval. He estimates the cost at from £1,400 to £1,500. Such a sum cannot be raised by the Vicar in his own parish, and, therefore, we sincerely hope that external aid will be given him.

Inglesham Church, Wiltshire.

The Committee must again refer to this building. It has been trying to raise funds for the much-needed repairs ever since 1886. We have now received a promise of £50, if another £50 can be raised. It is a ridiculously small sum compared with the sums which are raised for restorations, and the Committee hope that it may not beg in vain, and that our members will make the want known. The nave roof and west gable will next be taken in hand.

Hampton-in-Arden, Warwickshire: Packhorse Bridge.

This fine old mediæval bridge had been threatened for some years, when the assistance of the Society was invoked by a member who had been opposing its destruction in a correspondence in the local Press. It is a stone bridge, of five arches, and appears to be of fourteenth-century work, or earlier. On the upper side the piers are V-shaped, to resist the current, and on the lower are heavy buttresses which have sloping tops, except in the centre one, which supports the base of a cross. A comparatively small bridge, like this, not being important enough for the chapel it was customary to erect on larger ones, had a cross upon it, at which the wayfarer might say a prayer for the soul of the founder, or make an offering towards its maintenance. It is extremely probable that the bridge was built by a religious or secular fraternity, most likely by the Canons of Kenilworth, who owned the tithes, &c., of Hampton-in-Arden, and would have to pass this way to get there. Being only an adjunct to the neighbouring ford on the River

Blythe, it is too narrow for wheeled traffic, and has no parapets, being only intended for foot-passengers and pack-horses. It has, therefore, incurred the condemnation of some people, who desire to see a girder bridge in place of it.

Apart from its great interest, the bridge in its present condition is a very beautiful object, and has been a favourite subject with Warwickshire artists. David Cox among others, was an admirer of it, and a sketch of it appears in his "Treatise on Landscape Painting," published in 1813.

The Committee wrote the following letter to the Warwickshire County Council, but has received no reply :—

[COPY.]

To the Chairman of the Warwickshire County Council.

9, Buckingham-street, Adelphi, W.C.

SIR,—The Society for the Protection of Ancient Buildings regrets that its duty should compel it to trouble your Council by addressing it again so soon. The Society begs that it may be allowed to address your Council upon the subject of the ancient Packhorse Bridge at Hampton-in-Arden. It has heard rumours to the effect that there are those who are urging the Warwickshire County Council to remove the ancient bridge, whilst others are urging that a new iron bridge should be built alongside it and over the ford.

The Society begs that it may be allowed to give it as its opinion that this bridge is a fine specimen of mediæval architecture, and it is valuable from an architectural, historical, and pictorial point of view, and that it ought to be retained at any cost.

The Society has seen the suggestion which has been made that a new bridge should be built alongside of the

bridge over which the rails of the London and North-Western Railway pass. This suggestion upon the face of it appears to the Society a reasonable suggestion, and it trusts that your Council will give it due consideration. The Society is, however, fully aware that there may be strong objections against such an arrangement, for it has not surveyed the site.

In conclusion, the Society again urges the importance of not losing sight of the unusual value of this Ancient Bridge, and it begs that it may be forgiven for again troubling you.

I remain, Sir,

Your most obedient Servant,

(Signed) THACKERAY TURNER, Secretary.

November 26, 1890.

King's Norton, Worcestershire: Grammar School.

This most interesting building stands in the Churchyard, and has been used, since the days of School Boards, as a Parish Room. It having got into bad repair, the Vicar consulted the Archæological Section of the Midland Institute, who sent some of its members to examine it, and they, recognising the value of the building, persuaded the Vicar to submit any proposals for its repair to the Committee of this Society for approval.

Since then the local correspondent of the Society, who is an architect, kindly made an exhaustive report on the present condition of the building and the repairs that will be needful. His suggestions have been sanctioned by the Committee, and a subscription has been started in the parish to raise the necessary funds.

The old School House is of two stories, longest from

east to west, and with a projection in the middle of the south side. The ground story is of brick, with long stone quoins, and consists of one room, lighted by five three-light square-headed windows of stone, and entered from a porch having inner and outer doors, with very flat Tudor arches. The upper portion is entirely of oak timber and plaster, of the fourteenth century, patched more recently with brick. In the east gable is a large window of three lights, with trefoiled heads, and three quatrefoils as tracery-lights above. It has been suggested that this is only a seventeenth century copy in oak of a fourteenth century stone window, but the existence of a fine open roof, also of fourteenth century work, disproves this theory. This roof has three massive arched principals, the centre one, of great thickness and more acutely pointed, reaching to the floor at each side. The walls of the upper room are panelled with oak to the level of the wall plate, and against the walls are some large oak presses of seventeenth century work. They were erected to contain the "study of books" which were given in his lifetime by the once famous nonjuring parson, the Rev. Thos. Hall, born in 1610, who was Master of the Grammar School and Curate of King's Norton. The greater part of the library is still on the shelves, and appears to be of great interest, some of the volumes being of early sixteenth century date, and having quaint illustrations and bindings, but all suffering from dirt and neglect.

The lower story is in fairly good condition, but the upper one, of greater age and more perishable material, is sadly decayed externally, and requires immediate and careful repair, which there is now a good prospect of it receiving.

The Bishop of Lincoln's Pastoral Letter.

The following was sent to all the Incumbents in the Diocese of Lincoln:—

THE BISHOP OF LINCOLN'S PASTORAL LETTER AND CHURCH RESTORATION.

The Bishop of Lincoln's recent Pastoral Letter on Church Building and Church Restoration has much interested the Committee of this Society. The Committee are quite in sympathy with the wish that churches should be worthy of their purpose, but restoration is often carried out in a manner not tending to worthiness, and the Committee are fearful that the zeal which his Lordship's letter stimulates may be carelessly and destructively directed. It is hoped that harm from this cause may be averted by the following observations.

It is no exaggeration to say that our ancient churches are the most important works of English native art that exist. Made at a time when religious fervour was intense, and when architecture as an art was at its highest level, this fervour and this art bestowed themselves upon these churches. In the words quoted by his Lordship, "Temples were in all places erected," "No cost was spared, nothing judged too dear which that way should be spent, the whole world did seem to exult that it had occasion of pouring out gifts to so blessed a purpose." So were the churches made, and so to a great extent they still are, with the added interest of centuries of historic associations. After long neglect, interest in them has re-awakened, and the question now is, What shall be done to them? In most cases they have at various times undergone changes now thought objectionable, and in many quarters a wish has arisen to make them again what they were before these changes, or at all events before some of them, were made. The churches often represent all styles, from pre-Conquest times onwards, and as it is open to any one to prefer one of the styles to the others, it is equally open to any one to decide for himself at what moment, in the course of perhaps eight centuries, the church was best.

Unfortunately, it is sometimes equally open to him to decide that to this conception the church shall be "restored." Whatever may have been the merit of the Church at the preferred moment, that is not its merit now, and in seeking to go back to what was, the substance is exchanged for a shadow; the old church for the archæological exercise. The evidence of Time, of art, of human strivings is effaced and replaced by something as blank as the newest church in the newest suburb. If personal preferences happen to be less narrow, the changes may be less thorough, but so far as there is change the objections apply. A little reflection would often convince those whose imaginations are not dulled, that there is little gain and much loss in such changes. They are often undertaken with a light heart by those whose taste follows carelessly the passing fashion of the hour, and to whom it has never occurred to see that their church is already one of great beauty. If, as the Bishop points out, these churches were built with such exultation by the creators of Gothic art, they are surely among the most valuable of our possessions, and no part that bears "testimony of the cheerful affection" of a former generation can be removed without loss. There are so many reasons in favour of careful preservation as opposed to "restoration" of the kind alluded to, that the Committee fear to write at too great length if they attempt to urge them all, especially as they wish to say something about the practical treatment of churches.

It often happens that those who wish to preserve some ancient part of the church, feel that their want of archæological knowledge disqualifies them from opposing the more fully-informed architect who may be employed. They should not, however, let themselves be overawed by learning, which in reality does not affect the question. It needs no special training to understand whether the architect's plans aim at preservation or alteration. It is a simple question of fact, and what has to be decided is, "Shall the old church be maintained, or shall we have an archæological exercise by the architect?"

• If it is decided to keep the old Church, then let its preser-

vation be the foremost object in all that is done. Where new work is necessary, let it be of the best material and workmanship, and of simple design, and let it not seem to challenge comparison with what it is meant to subserve. Some things should be studiously avoided, for example :—

Varnished pine.
Cathedral glass.
Encaustic tiles.
Repointing in black or red cement.
Removal of plaster.

Innovations of this kind have been found disagreeably obtrusive and infinitely destructive to the quiet effect which the ancient architects so successfully attained.

Signed on behalf of the Committee,
THACKERAY TURNER, *Secretary.*

The Society for the Protection of Ancient Buildings,
9, Buckingham Street, Adelphi, W.C.,
March, 1891.

Llandanwg Chapel, Merionethshire.

This Church, which stands on the sea-shore about two miles from Harlech, had been abandoned and in a ruinous condition for many years, when, through the efforts of this Society, it was repaired. It is pleasant to be able to state that it is now in regular use, services being held there by the Vicar of Llanfair. There is much more probability of an old building being properly cared for if it is made use of. That this interesting Church was not allowed to fall into ruin without protest is shown in the volume of "*Archæologia Cambrensis*" for 1856, where there is a very appreciative account of the Church (in which its roof is

spoken of as the handsomest Church roof in North Wales), and some vigorous denunciations of the neglect which allowed it to decay.

London: "Sir Paul Pindar" House, Bishopsgate.

This house has been pulled down, and although the old oak front has been re-erected in the South Kensington Museum, which is perhaps a small consolation, we cannot help looking upon the loss] as one of the greatest which London has sustained for a long time past. The Society did all it could do to persuade the directors of the Great Eastern Railway to spare the house, and to incorporate it into their new buildings, but all in vain.

Had their engineer or architect been a member of this Society, there can be no doubt that he would have found means for working the old house into his new design, and making a pleasing and historical feature of it; but this is against the spirit of an age which refuses to consider any such question, unless it can be represented in £ s. d., and if directors think the word "sentiment" can in any way be coupled with a subject, they fight shy of that subject altogether.

We say that it is *perhaps* a small consolation that the front has been erected in the South Kensington Museum, because although every praise is due to the Museum Authorities for securing such a valuable relic, yet, from the point of view of architecture, the house has ceased to exist.

The task of this Society would be much lighter if it was more generally understood that fine details and beautiful

ornament will not of themselves make a beautiful building, and that architecture depends upon proportion and a right relation to surrounding objects. It seldom seems to occur to a clergyman, or his architect, that a fine Church may be spoilt by having a vestry or an organ chamber tacked on to it, and, provided no ancient feature is to be destroyed, they consider no harm can be done ; and in the case of the "Sir Paul Pindar" we find many who consider it a matter of congratulation that all its fine features are permanently preserved in the Museum, where students may study the true detail, but where they will never be able to study the true qualities which made it such a fine object in Bishopsgate.

London: The Priory Church of St. Bartholomew the Great, West Smithfield.

On November 13th last, a note appeared in *The Times*, announcing that this most interesting Church was still undergoing re-construction, a shallow transept being in course of erection on the south side. It was further stated that funds would be needed for similar work on the north side, and that a grant of £8,000 was expected from the Charity Commissioners to assist the Restoration Committee in completing their labours. As our Committee felt that such additions could not fail to be injurious to the noble remnants of the original Priory Church, the following letter was addressed to the *Pall Mall Gazette* :—

SIR,—As an appeal for further help for the restoration of this Church has lately been made, I hope you will affor,

me an opportunity of calling attention to the fact that the Church Restoration Committee have not yet completed the most urgently needed step of acquiring all the adjoining properties, and so protecting the Church from imminent risk of fire; nor have the Committee yet acquired the property on which stands the remains of the ancient cloisters, and these are, consequently, still insecure from injury or destruction. I am informed that there is now opportunity, which is being neglected, and may at any moment be lost, of buying at a moderate price the ground adjoining the north aisle. My Committee have on other occasions urged the importance of the above-mentioned points, but, so far as they can learn, quite ineffectually; and, judging from the precedence given to some of the work which has been done, they are led to conclude that the Church Restoration Committee are more zealous to make spurious antiquities than to protect those that are genuine. My Committee therefore suggest that in future contributions should be made on the express condition that the above-mentioned protective steps shall precede fanciful work. I should like, before ending, to add a protest against the row of gas-jets round the choir. If any evidence were needed of the harm which this is doing, it is to be found in the fact that the new work in the apse has in four years become as discoloured as the work of the twelfth century.

I am, Sir, your obedient Servant,

THACKERAY TURNER, Secretary.

The Society for the Protection of Ancient Buildings,
Buckingham-street, Adelphi, *December 12.*

A disclaimer, from Mr. E. A. Webb, an honorary secretary to the Restoration Committee, appeared shortly afterwards, asserting that no fresh appeal had been made, that with two exceptions (which were not in the market) the adjacent buildings had been acquired, and that the statements in the above letter were "all more or less contrary to

facts." As a further result of our action a member of the Society, who had lately joined the Restoration Committee, sent us his resignation. Our meetings being suspended at Christmas, a reply, written to *The Pall Mall Gazette* after an interval of three weeks, was not inserted. As Mr. Webb pointed out, we were in error in concluding from the paragraph in *The Times* that an appeal had been issued, the truth being that it was about to be issued. Otherwise, we believe that everything advanced in the above remains substantially correct. It is gratifying to learn that so much has been done in the right direction, but the piece of ground adjoining the north aisle, and measuring seventy-two feet frontage, is still without a purchaser. It is to be hoped that the Restoration Committee will see their way to securing this, and to making financial provision for the acquisition of the remains of the cloister as soon as they come into the market. Until these steps are taken the protective measures to which we referred cannot be said to be complete.

To return to the appeal, which, now that it is no longer vague, more than justifies our apprehension. Among the works pronounced necessary are the restoration of the Lady Chapel at a cost of £2,800; the erection of a shallow north transept at a cost of £2,250, to correspond with that already built on the south side; a porch to the west entrance (£400), with a new vestry above (£300), new vaulting to the north aisle (£105), and various minor repairs. It will be seen at once that this alarming programme is not one of which the Society can approve.

It has never been our custom to pass a verdict upon

modern architectural efforts, except as interfering with the repose, or otherwise marring the historical and artistic qualities, of ancient work. It was upon these grounds that the Society made an ineffectual protest against the restoration of the east end, involving as it did the demolition of the authentic clerestory wall. On the present occasion it is due to the architect to say that laudable care has been taken to preserve the Norman arches and plastering revealed in the construction of the new transept, and that the junction of the old masonry with the new is everywhere apparent to a close observer. Yet, so far as the general effect is concerned, it is the opinion of our Committee that a far more disturbing element has been introduced than was the protrusion of the lath-and-plaster vestry which it replaces. The new windows combine with those in the modern apse to destroy the solemn harmony of Rahere's choir, and the impression received is not, as before, that of a twelfth century building, with mean but inoffensive additions, but is almost that of a nineteenth century edifice containing mediæval remains. This impression would be strengthened by the deplorable operations contemplated in the apse. Under these circumstances, it might be questioned how far the principal intention of the Restoration Committee, which is stated to be to honour the memory of the founder of the Priory and Hospital, will be achieved.

The readers of this Report are again reminded that St. Bartholomew's is the oldest Church in London west of the Tower, and, after Westminster Abbey, the most interesting. They are asked to use any influence they may possess in combating this mischievous scheme.

London : St. Saviour's Church, Southwark.

In last year's Annual Report the Committee remarked with regard to this Church (page 40), "So great is the disregard shown for the ancient work that a gas pipe with jets all along it has been placed close against the wall below the triforium, and the old stonework is already discoloured. The atmosphere of London is of itself destructive to stone, but it is as nothing compared to the fumes of gas."

We hear that since then a well-known and influential member of the Society of Antiquaries communicated privately with the Vicar, who, on receiving this remonstrance, consulted the architect engaged in rebuilding the nave of the Church (Sir Arthur Blomfield), who assured him that no damage whatever was being done to the building by the gas, as he had satisfied himself by personal inspection.

The Committee then consulted Professor Church, M.A., F.R.S., Professor of Chemistry, Royal Academy, who most kindly placed himself at their disposal. Professor Church, in a report to the Committee, expressed himself in the following terms: "When gas is burnt in a building of limestone or of sandstone containing carbonate of lime, the moisture and sulphuric acid condense together upon the walls, and act upon the carbonate of lime, disintegrating it more or less, according to its physical structure and the other conditions of the case. These are—the amount of gas burnt and its quality; the difference of temperature between the walls and the internal air, &c. The chief product formed is gypsum, or hydrated sulphate of lime.

"This is commonly accompanied by sulphate of magnesia, since most stones contain some carbonate of magnesia. Stone thus chemically altered by burning gas may not appear to be changed to the eye, but it may be proved to have changed by simple tests. Its hardness and continuity of surface will be found to have been lessened; and when it is submitted to the action of water it gives up to that solvent large quantities of soluble salts. Tons of Epsom salts might be extracted from Westminster Abbey. I have not mentioned the deposition upon stone of unburnt carbon from gas. This causes something besides mere discoloration, for the carbonaceous deposit retains no inconsiderable amount of water and corrosive acids."

The Committee express the hope that when the opinion of such an eminent authority on the subject as Professor Church is made known to the Vicar and Churchwardens of St. Saviour's, Southwark, they will discontinue the objectionable practice complained of, in spite of the assurance of their architect that no damage whatever is being done to the building.

Mickleham Church, Surrey.

The recent history of many a Church is as follows. Somewhere between the forties and sixties an architect was called in to restore the building, and with that dangerous tool, a little knowledge, he set to work to remove all "debased" work, and also all that was "obviously inconvenient," and then resolved to "bring back the building to its original condition," and "improve it." As time goes on, it

becomes obvious that all he did was very bad, and one of the leading ecclesiastical architects is called in. He has no difficulty in showing how bad and ignorant the previous restoration was, and he gets out a new scheme for removing and improving, and his difficulties are lessened, as there is so little old work left to fetter him.

Now, the ignorant restoration is really less destructive than the more enlightened. Before the second restoration something of the history could be made out, because there is no mistaking the work of the first "restorer," but after the second thorough "restoration" there is really nothing left to criticise, save the knowledge of the architect who does the work, and, fortunately for him, his name is generally soon forgotten.

Mickleham Parish Church is a good example. It was taken in hand in the early times of the restoration movement. The old arcades were removed, and new Norman arcades fourteen inches thick were built, and galleries added with Norman deal fronts, &c.; but, in spite of all that was done, some old work remains, and there is no confusion between the old and the new, and the western tower has escaped without any very serious damage. The time for the second restoration came this year. Our Committee made a report upon the Church after the Secretary had visited it, and they urged the importance of at least allowing the tower to retain its present character. It is fortunately very wide, so that it hides much of what is bad behind it. The roof of the porch, which the first restoration added to the tower, is fortunately covered with stone slates, and the kindly hand of time has done much. Although the

Committee's report dealt with the whole of the church, we feel that if by good fortune its advice is followed in as far as the tower and porch are concerned, we must be thankful, for it is such a charming feature by the roadside for the traveller between London and Dorking to enjoy.

Oxford: "The Mitre."

Last year we printed a letter on this subject in the Annual Report. Not long after that letter was written the Secretary made a special visit to Oxford, at the request of one of our members who had already given the Committee much useful information. This resulted in the Committee taking further action by writing again to the Rector and Fellows of Lincoln College, sending a copy of the letter to each member of the Governing body, and by writing to the Public Press.

It is now well known that the scheme of destruction was shortly after this abandoned, and we sincerely trust it will not be revived.

It will be remembered that in our last year's Report the Committee printed a letter which it had addressed to the Rector and Fellows of Lincoln College, in May. After that time many letters upon the subject were received, some expressing regret at the loss, the writers believing that the building had actually been pulled down, others invoking the Society's help. Among these was one from Kimberley, South Africa, which was a gratifying indication that Colonists retain a lively interest in such matters.

The building has been spared, we are thankful to say, and we must add that the proposed destruction has had one good effect, for it has shown how many have a sincere attachment to the old building, and how unpopular the College would have made itself had it carried out the proposal. As it is, all must feel sincerely grateful to Lincoln College, no matter whether it spared the "Mitre" because it felt it to be too valuable to destroy, or because it felt a desire to gratify those who held those views.

Tewkesbury Abbey Church.

The custodians of Tewkesbury Abbey appear to be possessed by a spirit of restlessness. Some time ago the Society was disturbed by hearing of a proposal to put up a new reredos, which, by the way, was to be the cast-off one from a cathedral. This, fortunately, fell through, and then we heard that a new screen was to be placed across the Church. The Society has done all it can to prevent these disturbing elements from making their appearance, but in spite of all it could do the screen is to come. When our fine cathedrals and abbey churches had screens the clergy did their utmost to get them removed, and now that they are gone, as great an effort is needed to prevent new ones from being erected as to save the old ones from being removed. If people really saw the true worth of our mediæval churches they would realise how dangerous it is to introduce new work into old buildings. It is like putting new wine into old bottles, for both are destroyed.

Chapel and Well of St. Trillo, Carnarvonshire.

The attention of the Society has been drawn to the Chapel of St. Trillo, Carnarvonshire, a ruinous building standing over a small tank or well on the sea-shore, nearly two miles from the watering-place of Colwyn Bay. A sketch made about twelve months ago (since which time, however, the ruins have been half torn down by tourists and others) shows a small chamber partially vaulted with stone, with a doorway at the west end, and an aperture for window in the east, and a square hole, possibly for a piscina, to the south of it. The chapel would hold about a dozen persons, and the hillside comes down on to the south side of it.

In itself it seems to be an insignificant, plain, and unadorned edifice, with no beauty or architectural character, yet any well or spring, with evidences of buildings around it, and connected with the name of an early British saint, is interesting, even if only half a dozen stones are left; and the connection between the positions of ancient churches and the existence of water springs, especially those having healing properties, is worthy of notice. In Wales and Cornwall, where the early British Church has left the most traces, it is a very common thing—and used to be more common—to find holy wells named after local British saints, with chapels built over or near them, not far from the ancient church dedicated to the same saint. Besides the celebrated Well of St. Winifred, at Holywell, the following less-known ones may be mentioned.

Near the church at Towyn, Merioneth, dedicated to St. Cadfan, is Ffynnon Cadfan (St. Cadvan's Well), still used medicinally.

Higher up the same valley, near Llanfihangel y Pennant (the church of St. Michael at the head of the valley) is Ffynnon Fihangel (St. Michael's, or rather the Angel's Well), once known for the virtue of its water. A mile or two away, near the church of Llanegryn, is a very perfect tank, with a flight of steps and foundations of a building round it, with stone benches in the walls. At a church called Penegwest (the head of Egwest) is Ffynnon Penegwest, which is said to have sprung up from the spot where Egwest was beheaded. There is a similar tradition relating to St. Kenelm, in Worcestershire, where a very curious chapel is said to mark the spot where the head of Kenelm was cut off, and where a miraculous spring burst forth. Ffynnon Asaph (the Well of St. Asaph) is not far from the town named after the same Saint, and at Ffynnon Fair (the Well of St. Mary) is a fine well, once greatly resorted to. Ffynnon Sulien is near Corwen, the church of which place is dedicated to SS. Michael and Sulien. At Llanfair (the church of St. Mary), on Cardigan Bay, the church is built just below a spring in the cliff which has masonry round it, and is called "The Virgin Mary's Well." Ffynnon Teglor at Llantecla, Ffynnon Onwalt at Oswestry, Ffynnon Sior (St. George's Well) near Llandulas, Ffynnon Peris at Llanberis, and several others, are instances which all help to make this ruinous fragment of St. Trillo's Chapel, which is about a mile from the ancient church of Llandrillo, interesting, in spite of its mean architecture and small size.

A mile or two away, on the other side of the town of Colwyn Bay, at Llanelian, the old chapel of Ffynnon Elian

was destroyed by the late rector to put an end to the superstition practised there.

Perhaps some members of the Society may have an opportunity during the approaching holiday season of visiting these wells. If so, the Secretary will be very glad to receive a report of their present condition.

Arabic Monuments of Egypt.

It will be in the recollection of many members of the Society that so long ago as the year 1883, the Society issued an important report on the measures adopted by the Government of Egypt for the preservation of monuments of Arab art in that country, which report the Committee have reason to believe had the effect of directing public attention to the subject in this country, as well as in France, and of moderating to some extent the zeal of the advocates of restoration.

In the autumn of last year the destruction of works of art in Egypt was severely commented on in letters to *The Times*, and other papers, and the Committee called a special meeting, to which all members who were acquainted with the subject were invited, with a view to concerting measures for the mitigation of the evil. The Committee received considerable assistance from Miss Amelia B. Edwards, the Rev. W. J. Loftie, Mr. Frank Dillon, Dr. Reginald Stuart Poole, Mr. Henry Wallis; and, on the recommendation of the Special Committee, letters were addressed to Sir Evelyn Baring (H.B.M., Consul-General and Minister Plenipotentiary), and to M. E. Grébaut, the Director of Museums at Cairo, calling their attention to

the injury inflicted on the buildings of the period of the Memlook Sultans at Cairo, and in particular to the recent restoration of the ceiling of the mosque of the Sultan Barkouk. The Committee received from these gentlemen assurances conveyed in the most courteous manner that the circumstances attending the work carried out to the mosque of the Sultan Barkouk were exceptional, the mosque being required for Divine worship, and that a certain amount of imitation of old work was inevitable. The Committee did not agree with this view, and expressed the hope that the Khedival Committee would in the future confine themselves to works of necessary support and repair, and that any attempt at restoration or the reproduction of ancient work should be discouraged.

It seems evident from the last report of the Committee for the Preservation of Arabic Works of Art that a good deal of so-called "restoration" has been carried out by the Committee, and that attempts have been made to bring back some of the buildings to a condition in which they were supposed to have been at the time they were erected. The disposition on the part of the Committee to remove portions of the buildings to the Arabic Museum is to be regretted, but this action may perhaps be explained, looking to the indifference of the Egyptians to the value of their ancient buildings and the cupidity of tourists.

Ducal Palace, Venice.

There is much less danger now than in precedent years, when most of the rooms of the palace were used as private lodgings for the superintendent and the custodians; when

more than twenty chimneys and stoves were burning night and day; when the Bank of Commerce, the Bourse, the Institute of Sciences, had their laboratories and offices in the palace.

At present nobody lives in the Palace, except half a company of firemen.

Danger from fire arises in every one of the ancient buildings, being covered with lead, from the necessity of continually repairing with tin and a red hot iron the sheets of lead, which are either cracked or bored through. This caused the fire at Siena; and in order to avoid in the future such danger, small sheets of lead are substituted for the larger ones, and so combined as to make it easy to remove and reinstate the damaged ones, without making it necessary to use fire for repairs.

The following is a list of the Buildings which have come before the Society during the past year.

Aisholt Church, Somersetshire.	Babraham Church, Cambridgeshire.
Abergavenny, The Priory Church, Monmouthshire.	East Barsham Manor House, Norfolk.
Antrim Castle, Ireland.	Barton Turf Church, Norfolk.
Ashbourne Church, Derbyshire.	St. Benet's Abbey, Norfolk.
Aston - le - Walls Church, Northamptonshire.	Bicker Church, Lincolnshire.
Aylestone Church, Leicestershire.	Birkenhead, Cheshire, St. Mary's Abbey Ruins.
	Bishop's Sutton Church, Lincolnshire.

- Bishopstone Church, Wiltshire.
Bishop's Waltham, Hants, The Old Palace.
Bodham Church, Norfolk.
Boroughby, Northamptonshire, The Tithe Barn.
Bowness-on-Solway Church, Cumberland.
Bridestowe Church, Devonshire.
Briton Ferry Church, Glamorganshire.
Burnham Thorpe Church, Norfolk.
Cambridge, Church of St. Mary-the-Less.
Canterbury Cathedral, Kent.
Carlisle, Cumberland, The Tullie House.
Carlton-in-Lindrick Church, Notts.
Carlton Miniott Church, Yorkshire.
Carshalton Church, Surrey.
Castle Cary Church, Somersetshire.
Castleton Church, Derbyshire.
Chelsea, The Church House.
Chester, Cheshire, St. Mary's Church.
Chepstow Church, Monmouthshire.
Chetton Church, Shropshire.
Chichester Cathedral, Sussex.
Christchurch, Priory Church, Hants.
Cilcennin Church, Cardiganshire.
Upper Clatfield Church, Hants.
Claypole Church, Lincolnshire.
Long Clausen Church, Leicestershire.
Clifton-on-Dunsmore Church, Warwickshire.
Coln St. Denis Church, Gloucestershire.
Colne Church, Lancashire.
Compton Church, Surrey.
Crantock Church, Cornwall.
Croyland Abbey Church, Lincolnshire.
Draughton Church, Northamptonshire.
Dunstable Priory Church, Bedfordshire.
East Ham Church, Essex.

- Egypt, Arab Monuments of.
 Elsworth Church, Cambridgeshire.
 Fairstead Church, Essex.
 Falmouth Church, Cornwall.
 Farnworth Church, Lancashire.
 Friston Church, Sussex.
 Froxfield Church, Wiltshire.
 Gedney Church, Lincolnshire.
 Grantham Church, Lincolnshire.
 St. Germoe Church, Cornwall.
 Grasmere Church, Westmoreland.
 Green's Norton Church, Northamptonshire.
 Haddington Abbey Church, N.B.
 Hadleigh Castle, Essex.
 Kirk Hammerton Church, Yorkshire.
 Hampton-in-Arden, Warwickshire, The Packhorse-Bridge.
 Heage Church, Derbyshire.
 Heavitree, Devonshire, Old Chapel of St. Loe.
 Hemingborough Church, Yorkshire.
 Henley-in-Arden, Warwickshire, The Village Cross.
 Hereford, Herefordshire, All Saints' Church.
 Hessett Church, Suffolk.
 Himbolton Church, Worcestershire.
 Houghton-le-Skerne Church, Durham.
 Huddington Church, Worcestershire.
 Ilketshall Church, Suffolk.
 Ince Manor House, Cheshire.
 Inglesham Church, Wilts.
 Irchester Church, Northamptonshire.
 Ireland, Monuments of.
 Johnston Church, Pembroke-shire.
 Kettering Church, Northamptonshire.
 Killaloe Churchyard, Ireland, Old Buildings.
 King's Norton, Worcestershire, The Grammar School.
 Kirby Misperton Church, Yorkshire.
 Kirby Sigston Church, Yorkshire.

- Kirk Whelpington Church,
Northumberland.
- Lambourne Church, Berk-
shire.
- Llanrian, Pembrokeshire,
Cromlech of Longhouse.
- Lapworth, Warwickshire, Old
Almshouses.
- Leatherhead Church,
Surrey.
- Leicester, Old Buildings at.
- South Leverton Church,
Lincolnshire.
- Lincoln's, Bishop of, Pastoral
Letter.
- Lincoln Cathedral, Lincoln-
shire.
- Linstead Parva Church, Suf-
folk.
- Linkinhorne Church, Corn-
wall.
- Liverpool, St. George's
Church.
- Llanhaden Episcopal Palace,
Pembrokeshire.
- London, Bevis Marks Syna-
gogue.
- London, City Churches.
- London, St. Giles' Church,
Cripplegate.
- London, Tower of St. Mary
Somerset Church, Upper
Thames Street.
- London, St. Mary Woolnoth
Church.
- London, St. Mildred's
Church, Bread Street.
- London, "Sir Paul Pindar,"
Bishopsgate.
- London, St. Paul's Cathedral.
- London, Church of St.
Peter-le-Poer, Old Broad
Street.
- London, Church of St. Bar-
tholomew - the - Great,
Smithfield.
- London, St. Saviour's, South-
wark.
- London, Westminster Abbey.
- Machynlleth Church, Mont-
gomeryshire.
- Malvern, Worcestershire, The
Priory Gateway.
- Mexborough Church, York-
shire.
- Mickleham Church, Surrey.
- Newton Reigney Church,
Cumberland.
- Nidderdale, Yorkshire, Pack-
horse Bridge.

- | | |
|---|---|
| Normanby Church, Lincolnshire. | Rudbaxton Church, Pembrokeshire. |
| Northop Church, Flintshire. | Rudham Church, Norfolk. |
| Norwich Cathedral, Norfolk. | St. Breage Church, Cornwall. |
| Norwich, Ethelbert Gate, Norfolk. | St. Paul's Walden Church, Welwyn, Herts. |
| Norwich, Restoration at Norfolk. | Scottow Church, near Norwich, Norfolk. |
| Oake Church, near Taunton, Somerset. | Sefton Church, Lancashire. |
| "Ockwells" Manor House, Berkshire. | Selattyn Church, Shropshire. |
| Okehampton Castle, Devonshire. | Selby Abbey, Yorkshire. |
| Ordsall Hall, Lancashire. | Shipley Church, Sussex. |
| Oxford, The Mitre Hotel. | Shotwick Church, Cheshire. |
| Padworth Church, Berkshire. | Sparsholt Church, Berkshire. |
| Perry Bar Bridge, Birmingham, Warwickshire. | Spondon Church, Derbyshire. |
| Perth, N.B., House of the "Fair Maid." | Stanton-on-the-Hine Heath Church, Shropshire. |
| Perth, St. John's Church. | Steeple Bumpstead, Essex, The Old School. |
| Peterston-super-Ely Church, Glamorganshire. | Stoke Poges Church, Bucks. |
| Prittlewell Church, Essex. | Stoke Prior Church, Worcestershire. |
| Quarr Abbey, I.W. | Stoke St. Gregory Church, Cheshire. |
| Ramsbury Church, Wiltshire. | Stratford-upon-Avon Church, Warwickshire. |
| Richards Castle Church, Shropshire. | Stratton Church, Dorset. |
| | Sudborough Church, Northamptonshire. |

- Long Sutton Church, Lincolnshire.
Swell Church, Somerset.
Tadmarton Church, Oxfordshire.
Tetbury Church, Gloucestershire.
Teversham Church, Cambridgeshire.
Tewkesbury Abbey Screen, Gloucestershire.
Thorne Coffin Church, Somersetshire.
Thornton Church, Leicestershire.
Thorpe Salvin Church, Yorkshire.
Thurcaston Church, Leicestershire.
Towyn, St. Cadwyn's Church, Merionethshire.
St. Trillo, Carnarvonshire, Chapel and Well of.
Upton Church, Northamptonshire.
Venice, The Ducal Palace.
Waddesdon Church, Bucks.
West Walton Church, Norfolk.
Warlingham Church, Surrey.
Wells Cathedral, Somersetshire.
Welsh, St. Donatt's Church, Glamorganshire.
Westerleigh Church, Gloucestershire.
Westleton Church, Suffolk.
Whalley Church, Lincs.
Wickham Welford, Berkshire, St. Swithin's Church.
Willoughby Church, Nottinghamshire.
Wimborne Minster, Dorset.
Nether Winchendon Church, Buckinghamshire.
Winsford Church, Somersetshire.
Woodleigh Church, Devonshire.
Wortham Church, Suffolk.
Woughton - on - the - Green Church, Bucks.
Great Yarmouth, Norfolk, St. Nicholas Church.
Yarcombe Church, Devonshire.
York, Old Arch, Bootham.

The fourteenth annual meeting of the Society was held in the Old Hall of Barnard's Inn, on Wednesday, the 10th of June, 1891. The Chair was taken by Mr. PHILIP WEBB, who moved that the Report be taken as read and adopted. Mr. PHILIP NORMAN, F.S.A., seconded the motion, which was carried unanimously. Mr. W. B. RICHMOND, A.R.A., then read the following paper, after which Mr. WILLIAM MORRIS moved a vote of thanks to the Lecturer, which was seconded by Mr. MICKLETHWAITE, F.S.A., and carried unanimously, and the proceedings terminated.

THE IMPOSSIBILITY OF RESTORATION.

MR. W. B. RICHMOND : When our Chairman was good enough to ask me to address this annual meeting, my first impulse was to decline the honour of so doing, for it appeared to me that there would be present to-day many architects whose voices should be heard in preference to mine. On second thoughts, however, it dawned on me that possibly I might approach the subject of Restoration as a painter, as one who has had some experience in sculpture, and many opportunities of the study of architecture in several European as well as some Eastern countries.

So I am before you to-day with the startling title of my paper, "The Impossibility of Restoration." Probably the majority here present agree with me, while some may waver in the faith, but others may be in direct opposition. To strengthen the strong, to encourage the weaker, and to convert the unbeliever is, I take it, to be my business this evening. It is indeed strange (or it seems so to us) that

my question, whether from an historical, artistic, or even sentimental point of view, should need a word to be said upon the matter. For surely at the very first glance "Restoration" is a fallacy.

You cannot bring history back to life. No man can repeat the thought of another man, it has died with its life: each special thought through which has been produced a work of Art *has* died in the production of it—the result lives. It has been an isolated thought for the time being, belonging to the individual who conceived it, and to him alone, living when he gave the result of it, gone for ever except in his transmission of it. With his own life has the artist made stones live, speak, and teach. A very real piece of his life went into his work, and he created form and concentrated spiritual forces out of chaotic matter. This is a view of art which few care to take now—it is, however, the view of Genesis, for even Demiurgus had to rest after his six days of labour; life had gone out of the great Architect in his organisations of matter, his creation of life, his making of beauty. We must all rest, the gods, the rich, and the poor.

It would be as impossible to restore the Parthenon so that a Greek might recognise it as to restore a Titian picture so that Titian should recognise it, or a statue by Phidias so that Phidias might recognise it. For in all great works of art, the merits of them are of so delicate a nature as to be, I believe, scarcely perceptible to anyone but the authors of them; they alone are aware of the fine line which divides their achievements from the commonplace. Subtle proportions, delicate curves and turns, peculiar handling of the

brush, or use of the chisel, special to their own method of work, are as much a part of the "conception" as the conception is a part of the artist. Antiquarians may be ever so busy, ever so lucky, ever so industrious, ever so learned but there is no race of intelligent and useful people who are apt to fall into greater mistakes than they are.

Because, being scientific, the tendencies of their methods are critical and analytic, they are apt to forget a small quantity, spontaneous design. All works of art have three primary interests—artistic, historical, or antiquarian. Good works exhibit all these interests; bad ones always exhibit two. So that you cannot destroy any work of art without damage to history or antiquarianism; but you may do so without any loss to art. With the very first touch of the hammer and chisel of a modern workman upon the cap of a column—Greek, Roman, Byzantine, Romanesque, Gothic, Tudor, what you like—the spirit of the artist has been slain. History and association are destroyed, and antiquity molested. This applies equally to pictures and to statues as to architecture. How one would rejoice in knocking off the arms and heads supplied by second-rate, or even first-rate, sculptors to so many antique statues! What good lime they would make!

With what delight should we witness the picture restorer's work dissolved, and the gorming of oil varnish removed from many a clear and bright fourteenth-century panel!

I think I hear someone say, "Yes, indeed;" and this is exactly what Church restorers have done for architecture. "We have removed the impediments of later times, and revealed the old work in all its pristine beauty." But, alas!

any section of a people who have for a moment considered with all due deference, must we not answer that the cases are not analogous ?

A picture or a statue is, as a rule, the work of one mind and hand. The time they have taken in their execution has been comparatively nothing with the time occupied over a cathedral, or even of a church. They are not *progressively* interesting as any public building must be, so much as they are *stationarily* historical. But where is the right to claim any restoration in architecture to be even accurate ?

Sir Richard Owen, we will say, finds one bone of some extinct mammal ; his knowledge of comparative anatomy being accurate, he is able to reconstruct a whole creature from a single example of a portion of it. But does anyone suppose that nature has not outwitted all scientific calculations, that if we could see side by side with the reconstruction a member of the species which is represented, there would not be a surprising difference ? Doubtless there would be ! Now, are not Art and Nature a good deal alike in the matter of surprises ?

The difference in quality between a great work of art and a moderate work of art resides in just an indefinable modification of the commonplace ; just a something which the maker of it could have made, and no one else ; just some crafty departure from rules, whereby he has imprinted an exceptional individuality !

The antiquarian is probably often just wrong when he thinks himself right, when he argues that because "there is this" there must "have been that." The artist has com-

pletely outwitted the antiquarian; and, as if to mislead his scientific descendant, he has just done the *unexpected* instead of the *expected*, thus giving a fresh push to art, a fresh impulse to originality, and a breath of life to a dead precedent.

Like the scientific man just instanced, the antiquarian restorer would be amazed at the unlikeness of the semblance to the reality which he has attempted. Now, let us for a moment imagine a highly improbable event.

The Elgin Room in the British Museum is closed to the public by order, let us say for a year. Antiquarians and learned sculptors are gathered there in solemn conclave to decide upon the construction of a model according to the latest theories concerning the pediment of the Parthenon. We suppose recent investigation to have rendered it now possible to restore all the heads, hands, and feet of the figures of Phidias, and that their relative position has become a matter beyond all doubt, their subjects are certainly known. Theseus and Ilyssus are no longer to be considered as represented in the group, and so on. Well, the matter is decided after a good deal of quarrelling, a good many letters to the newspapers from experts, and certain antiquarian noblemen have appeared in print; leading articles have astonished society by the erudition they contained, and the work has been effected. The public is readmitted to the Elgin Room, is delighted with the fine appearances of the models, and their delightful and intelligent arrangement. The admirable turn of the heads is commented upon, the just gesture of the hands, and it has been admitted universally (with

the exception of a silly old Society called the "Anti-Scape," which stood out bravely against the attempt of such restoration) that the work is a perfect success.

London is full of this talk, one or two knights are made, society has thrashed out the matter over champagne and ices.

A telegram appears in the daily papers, and reluctantly printed in some of the more learned journals, to the effect that in a corner of the Acropolis of Athens the foundations of the workshop of Phidias have been found, and that there among the *débris* a sketch of the Parthenon, broken but complete in terra-cotta, has been discovered; wholly upsetting every theory upon which the restoration of the pediment was made.

What a confusion, what a Babel of tongues ensues! Antiquarians and sculptors are at their wits' end what to do. But society has another chance of a talk, and amuses itself with the consternation of the pets it has made.

It is no use to imagine further, but this is a possible, though improbable, instance of how wrong all theories of restoration might be found to be when once tradition of the original scheme loses even one thread of evidence. It is needless to say that from an artistic point of view any such attempt would be ridiculous!

Now, is architecture such a very common and coarse art that we can tamper with the surface of a building without injuring the proportions which the architect originally designed? I ask for information. Can the mouldings, the stone facing, the columns, their bases, shafts, or caps be recut, *even* supposing the stone of them to be perished considerably, cleaned, made tidy, and new-looking, without

alteration of those proportions which, if he was an artist, the architect had taken pride and pains to design?

Can we afford to lose the surface of these in a building any more than we can afford to lose it in a statue? Imagine what would be the result of paring down the irregular surface of the Theseus—re-carving it, in fact. And are the members of a building less sensitive to such structural change as re-cutting implies than is a statue? We think not. We think that to put a new face upon stone is equally objectionable, equally destructive to the beauty of a building as it would be to a statue. But is not such mischief constantly done to the one art which, if carried out in the other art, would rightly receive thunders of criticisms, even from critics? Worse than this, however, has occurred over and over again to architecture. Who will sit still and see the perpendicular work in Norwich Cathedral destroyed under the plea that it was out of harmony with the original Norman design? Yet have not many country churches been served in that manner?

Who would endure to see a fresco by Luca Signorelli removed from the wall because it was supposed, or even established beyond doubt, that a fresco by Giotto was underneath it? However much it might be regretted that Luca had painted over Giotto's work, surely no one would have a right to remove his painting.

Let us now touch lightly on the subject of the so-called restoration of wall paintings, and take as an instance the Upper Church of St. Francis of Assisi. The roof, as well as the whole of the transept, were painted by Cimabue, the nave by Giotto. Much of the work remains intact, much

alas ! has perished. Exceedingly careful work has been done under the Italian Government to preserve the precious relics of pictures which were the germs of Italian art ; but any attempt at restoration has been avoided. To arrest the progress of decay is all that the preserver will presume to do, but the destroyer will, in his vanity, attempt to restore. How foolish would the *restorer* of these paintings have appeared ! We know too much and we know too little to cast our minds in the moulds of past generations, even if by any natural process it were possible to do so. We could no more restore the missing shoe from the foot of a saint by Taddio Gaddi, than we could bring Taddio Gaddi back to life. We could no more restore the carved border upon a Madonna's robe by Mino da Fiesoli than recall his gentle hand to action. And if we cannot succeed in either of these ventures we shall be no more successful with the carved frieze of vines which some happy monk made out of his pleasant whims, conceived in sympathy of associations, and executed according to the swift, playful fancies of hours of enjoyment. No ! if the friar's work is to be repeated, he must be called back to life to do it ; and even then, do you think his warm imagination would care about the restraint of copying his own work ? Would not his spirit desire new stones wherein to dwell, new walls to speak from, new spaces from whence his utterances might be eloquent for ages ?

We have seen that fine art cannot be copied even. We have found, have we not, that art, like nature, is delightful from some wilful or spontaneous enactment against convention, through tradition also, and the following of it,

too, for most people, but also by an indefinable individualism, unteachable, unconscious of what glories are being set in small places, *as it were* by accident, but being, in fact, the very spirit of the artist speaking, because he cannot but so speak, while he winks a bit at his departure from rules. This is fine art, untranslatable, unrestorable. Let us now turn for a few moments to another matter; less abstract, perhaps, but as important as we have already considered. No one will deny that many public buildings have gone to decay through neglect and scorn for their glorious qualities during the dark ages of the eighteenth and early part of the nineteenth century, just as the finest quattro-cento and quinto-cento work in painting was despised in those times, and a pompous bombastic, so called scientific art, took the place of simple and beautiful rendering of well-known subjects.

So, quasi classicism (about as unlike the real spirit of classic art as may be imagined, by the way) trod down not only the work of its own brother, the later Italian and French renaissance, but with scorn did the learned measurers of Greek temples and Roman buildings, and with some pity, too, view that art which recently has once again received homage.

And concerning these, the forms of Norman and early English, Byzantine, Greek, and Romanesque, have they not with much reason so wound themselves round the sympathies of many, that an undue reaction has taken place against other later and more ornate styles?

Just as the narrow classicist scorned the romantic spirit of the middle ages, the barbaric want of beauty, measurement,

and pedantry of it, so has the romantic taken its turn to abuse, and remove if possible, any association with the Renaissance on one hand, and of the more decorative periods of late Gothic architecture on the other. Hence that craze for restoring a building according (as is said) to the original design. The demolition which has taken place on account of this craze has been simply irreparable, and seeing it to be so, it is not unnatural that another reaction should take place which has for the basis of its feeling and argument "that nothing once placed must be touched or removed." However unreasonable such a statement of feeling may appear to be, it is, to say the least of it, not to be wondered at.

There are many delightful associations, many charming individualities, about a great deal of artistic work not claiming to be of the noblest or even the best kind.

Can we afford to get rid of any of these? We think not, even if we were certain of doing better. It is a very great question whether music galleries in churches, made during the Queen Anne period, and even later, should be removed, and whether, after all, the commonplace sham Gothic sort of High-Church looking seats, are in point of fact artistically better than the old square pew. This may, with certainty, be advanced, that whereas the one had a sort of snug sentiment about it, and was often good work, more recent invention has none of the former and none of the latter. Anyhow, the old square-backed pew, though it was very anti-socialistic, and very aristocratic too, told us of a very real period of English history, reminded us of Swift, of Addison, of Johnson; reminded us of the long

sermons with five divisions, during which the congregation slept or kept awake, and did not understand; of the sporting parson, the good claret and port, the snug grange, and the comfortable rectory; the mail coach, the road cobs, and other delightful and slow manners of movement and methods of quiet but not uneventful lives.

All these pleasant associations can be cut away in a moment, and, alas! have been cut away, to be substituted by art of a no better kind, in fact, less good, and we find ourselves in a modern so-called restored church cut off from the past; every link in the chain removed from our ancestors' lives in a cold, unsympathetic atmosphere which will take a century or more to become even *tepid*—and all this loss on account of the plea that what was taken away was of no consequence, did not matter, had been made in a bad time of art, a debased period of morals. And can we preach of morals? A dead religious atmosphere, and what not, that this being removed we are to understand ourselves to be now in the pure air of early times. We are told of "congruity," "fitness," and made to believe, some of us, that it is all right because antiquarians say it is, and the parson has done it all out of his superabundant energy for the welfare of his flock. Alas! we are Philistines, we like the history of England! If once it could be well rooted in men's minds that what you get rid of you can never get back, how wise and slow would man become in his adoption of change, or what is honoured by the title "progress," which only means, as a rule, some new *class* opportunity for getting *richer*.

How carefully would every craft consider before they

destroyed that which fifty years after might be the one thing desired, and how much more slowly than it does move would the world move to ruin and lust for change and new excitements !

What has been already taken away from English architecture can never be replaced. The finest work by the highest genius cannot replace the loss of that to us, for it has been, as it were, as a series of murders of artistic creations, a general slaughter of historical associations, never to be replaced or mourned over sufficiently. War and men's passions have done their worst to rid the world of treasures, but so-called restoration has indeed done nearly if not quite as much. It has left England wellnigh bare of her finest monuments.

There are instances of cruel demolition in London alone, but in the country, where refined opinions have had less weight, wholesale destruction has been rife.

How great, how wise, must be an architect who will pull down an old church to re-build it ! What blind faith must he have acquired during the hardening of his conscience to do so : faith in himself, faith in his builder, and in his workmen !

Is such faith (by one single instance) to be recognised as a legitimate employment of that elegant and attractive virtue ?

Do we design better now than formerly ? Are our builders better, or our workmen more alive to their duties ?

What a death-bed must be the death-bed of a restoring architect ! Do you remember Blake's pictures of the death of the wise, good man, and of the other ? To which shall

we liken the last moment of our friend? Courtesy bids me answer that question by silence, however certainly my choice may have been made.

I would beg of you to take these matters to heart, not only to consider them artistically, but historically and—well, I don't hate the word, I rather like it now—"sentimentally."

Whatever plausible arguments may be placed before you, however trenchant the appeals may be which come to many of us by post asking for money for restoration, beware how you give. Think of the architect's soul, which should be happy, not miserable hereafter. Think of the two pictures of Blake, and in pity spare him.

Appeal to the Anti-Scrape for advice, they will give it you, and help you out of your dilemma—put money in their purse, who search to save, and not to spend, who seek to enrich the world by preservation, and not impoverish it by destruction. Above all, believe us, there is no such thing as "a restorer," it is simply a name which will not bear examination. "*Hoc est vivere bis vitâ posse priore frui.*"

SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS.

Dr.

Statement of Receipts and Payments for the Year 1890.

£r.

RECEIPTS.		£	s.	d.	PAYMENTS.		£	s.	d.
To Balance at the 31st December, 1890, as per last statement		11	13	4½	By PAYMENTS DURING THE YEAR 1890:—				
To RECEIPTS DURING THE YEAR 1890:—					Printing		78	9	9
Annual Subscriptions.....		252	13	0	Office Expenses, including Secretary's Travelling Expenses		53	2	5½
Donations		117	2	0	Members' Travelling Expenses		9	7	¾
Received for Travelling Expenses in visiting Churches, sale of reports, &c. 9 17 4					Secretary's Salary		120	0	0
				379 12 4	Clerk's Salary		56	11	6
					Rent of Office.....		20	0	0
									337 11 0
					By Cash at Central Bank 31st December, 1890		48	2	3
					By Cash at Office.....		5	12	5½
									53 14 8½
									<u>£391 5 8½</u>

Examined and compared with books and vouchers, and found to be correct.

JOHN J. AUSTIN, Auditor,
13, Clifford's Inn, E.C.

May 21, 1891.

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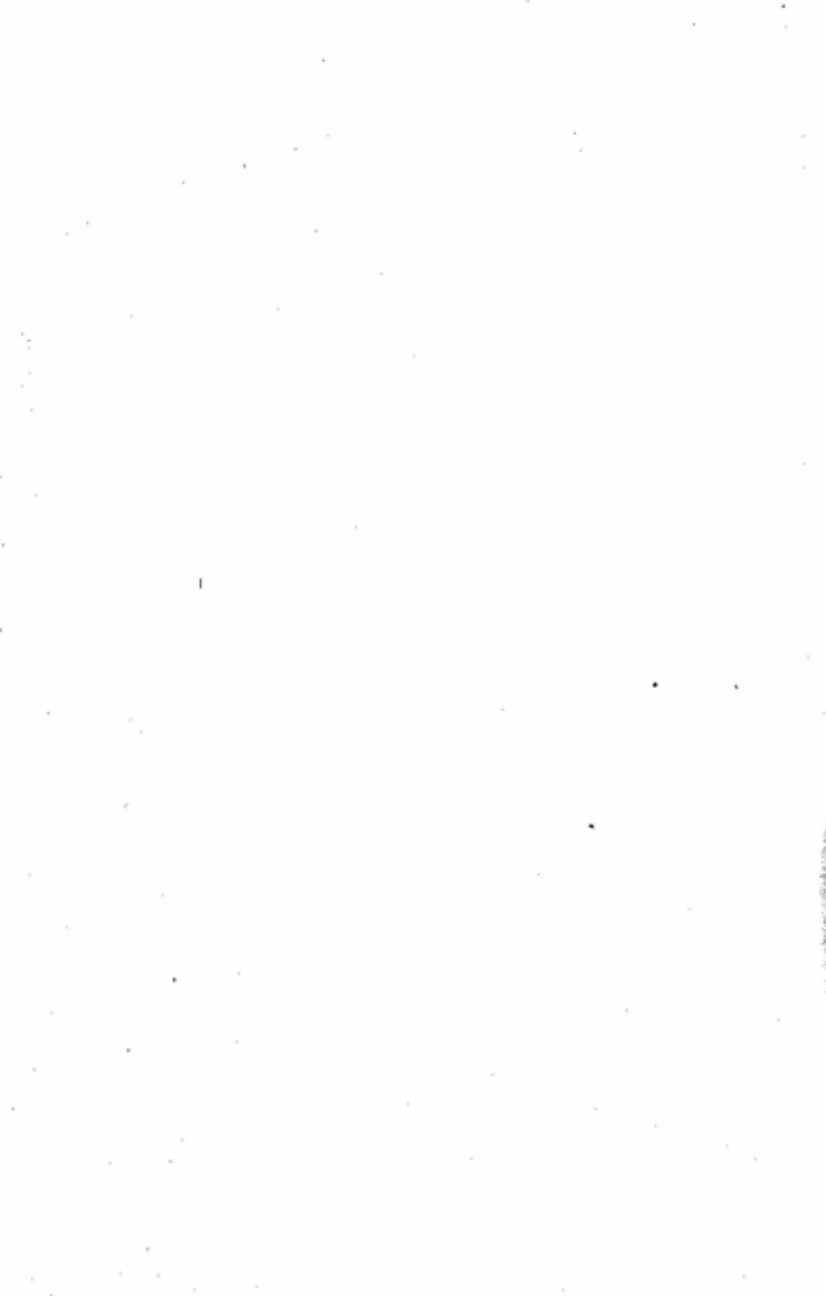
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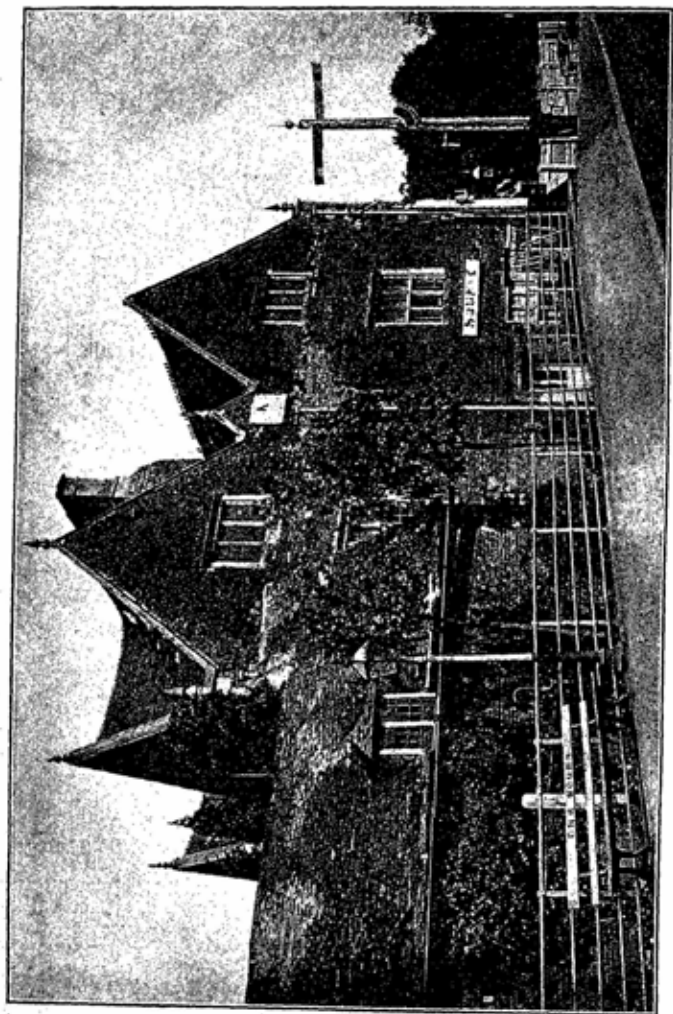
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of Ancient Buildings.**

The Fifteenth Annual Meeting
of the Society.

Report of the Committee thereat
adopted.

JUNE, 1892.

THACKERAY TURNER,

Secretary.



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India—MAJOR J. B. KEITH.

The following appeared in the *City Press* of June 15 :—

It is a matter of considerable interest, especially in the City, as to what will be done with Christ's Hospital. Although the building in Newgate Street will have to be mortgaged to provide funds for the new boarding school near Horsham, it does not follow that the whole site will have to be sold. It would, indeed, be a great and irreparable loss if it were entirely swept away ; and it is hoped by some who are interested in the old school and its historical associations that at least some small portion of it—the most ancient and interesting—will be saved from the general wreck. The public would not allow Charterhouse to be demolished, and, great as may be their enthusiasm for education, it is doubtful whether they will willingly permit the old home of the Blues to be completely destroyed. One of the chief attractions of London are its *Old Historical Buildings*, and if they are to be ruthlessly swept away in order to save a few thousand pounds, the time will come when our children's children will look back upon us as nineteenth century or *fin de siècle* vandals.

Society for the Protection of Ancient Buildings.

THE Fifteenth Annual Meeting of the members and friends of the above Society was held on Tuesday, June 28, 1892, at the Old Hall, in Barnard's Inn. The Chair was taken by His Honour Judge LUSHINGTON, Q.C., and, notwithstanding the tempestuous weather, there was a fair attendance.

ANNUAL REPORT.

"Authenticity does not constitute the principal value of monuments, but is a necessary condition of every value they may have."

(Modern Italian Aphorism.)

It may be objected to a Society for the Preservation of Ancient Buildings, that in the Middle Ages, when the building art was in its highest excellence, such preservation of old buildings was by no means held to be an object of concern ; that, on the contrary, from the time (A.D. 676) when Benedict of Wearmouth brought from Gaul stone masons "to make a Church of the Roman fashion," down to the general collapse of art in Jacobean times, there was,

continually, a destruction, ruthless and systematic, of old buildings.

Why, then, are not the old masons and the clergy to be reprobated, as the modern architect and his employer are condemned, for such destruction of the ancient monuments of England and of the great English Church ?

The answer lies in the entire difference, in their respective capabilities and methods, between the medieval mason and the modern architect. The one was an artistic workman, and the other is a geometrical draughtsman ; the one produced spontaneous genuine art, the other gives us but its imitation. As to the method of the medieval masons, the old Norman builders had unlimited supplies of men ; but tools were generally coarse and bad, and few were fit for fine and moulded work. The axe was generally used, even for masonry ; and so large masses of stone and concrete, often with finer ashlering, were used to gain the wonderfully grand effect of Norman architecture. Timber-work was similarly influenced by the paucity of steel ; the Norman roofs were rude and poor, and centre-ings were frequently defective. When, however, tools were gradually improved, and sharp steel chisels had become abundant, the acute and lively masons, ever present at the building, sought to show what could be done with their new implements ; and freestone took the place of rubble work and concrete ; moulded shafts and arches also taking now a more elaborate form. Continuous lines were freely undertaken, mouldings were undercut, the arris was developed as an evidence of what the mason could perform

with his new tools, a sharp effect not hitherto attainable. And thus the simple Early English method was produced.

The novelty and beauty of this work, its lightness and its vigour, were a pleasing contrast to the heavy grandeur of the Norman work; and the pleasure and the contrast led ambitious Churchmen to desire it in the place of part at least of their more ancient buildings. Thus we find that frequently the whole of the old Norman churches and cathedrals were destroyed that the new work might be adopted; or perhaps some portion of the building was pulled down, that a fair specimen of the new fashion might be introduced.

It should be understood, however, that the Early English fashion was not the result of one conception, or of one new birth; it was a rapid, prompt development. To those who merely visit, or inspect, or even sketch old buildings the result of the artistic mason's work becomes familiar; but the method of it is not often recognised or understood. Yet it is by following the method, not by imitating the result, that the traditions of art can be maintained, and art itself may be promoted and expanded. It should be remembered that each dialect of *Gothic* work had but a transient vogue; the lifetime of one man would see a general change in detail, and in feeling and effect. The language was continually growing, and developing variety, in some respects superior to what had been before. To many observers this is evident from work to work; but, without careful measurements and close examination, it

may not be perceived that this development is actually going on in the one work before them. Others suppose that the new characteristics of each advancing dialect were formulated in a drawing shop, away, in some sense, from the buildings; and that in the masonry we only see the ultimate results of what is called "design." But this a real student of the medieval mason's work soon finds to be a perfectly erroneous assumption. Those who copy the details full size, and stone by stone, soon find that the artistic mason had not been controlled by any drawings; and inconsistencies and seeming errors are abundant in the work. There is a "fault" in architectural as in terrene construction, that denotes a change of effort or design; and so a change of form. And when this accident of building has been once discovered, there arises a great promptitude and nimbleness of vision in the observant and intelligent beholder. He does not merely see that the design or work before him is of Norman, Early English, Decorated, Perpendicular, or Tudor date, which names denote results; but he discerns the constant growth and change of method, the activity of mind, the expansion of idea in the old artisan's delightful work. The mason it is evident was master of the building, free to do his best, no draughtsman having him in guidance or control. The student sees and watches with the greatest interest the continual or intermittent change of thought and aim; and the contrivances by which these changes are obtained in work, without undue disturbance of the general effect. The masons did not hesitate, or ask for orders; their

improvement must be made as soon as it was thought of; but this modulation must not be an injury to what has been already done upon the work. The change must not be one of mere deformity; it must be a natural and articulate extension of the previous good, though in a different direction. Thus the act, and means, and method of the change must be an added beauty, an artistic inspiration, giving evidence of life.

Though these inspired forms, that make the whole building live before us, are an error from the original idea, they are but the error of humanity in thoughtful growth; the error of vitality that pushes on one side the perfected in order to attain a higher region and condition of perfection, or perhaps, alas! to something not so good. Though even here there is the sympathetic recognition of a living soul. It is, then, this harmonious irregularity of lively growth that is the charm of medieval buildings. It is not beauty of completed form nor yet the picturesqueness of their grouping, but the evidence of intellectual human effort and delight, that in these buildings so appeals to sympathy and calls for admiration.

This, as has been said, is not a sentiment that can be easily aroused by mere instructed scientific observation. One must commune intimately with the workman to discern his method, and to understand the action of his calm yet nimble mind, the poetry of his creative spirit. And it is just here that the destruction common in the Middle Ages and the "restorations" of the present day are so entirely different; their actual character being inverse in

quality to their respective appellations, the destruction leading to advancement and to a change of opportunity for art, the restoration being mostly mere destruction.

The invention of tracery was the result of further development in architectural implements. The drawing floor and drawing compasses enabled artisans to elaborate the geometric forms of tracery; and even flowing tracery is in the detail and construction of its curves made up of parts of circles. Here the excessive flexibility was felt to be a fashion, merely; and a new fashion being needed, as a contrast and relief—for art was now subsiding under the bad influence of vulgar wealth—the crossbarred Perpendicular design for tracery and panneling became the fitting representative and demonstration of the trading and commercial classes that accumulated and disposed of the great income of the nation. In the carpentering of the roofs, again, much more elaborate work was undertaken, since the tools were multiplied in number and in form for use; so that complex construction and adornment became possible, and also moderate in expense.

It is, then, the destructive restoration, or the restorative destruction of the personal demonstrations in the old working men's progressive building that is so lamentable. A complete work of the Early English or Decorated period, that would be called a perfect specimen or masterpiece of medieval art, is of comparatively little interest. The cathedral at Cologne does not arouse sympathy; it is well done in its peculiar character, or want of character, of work, but, given some slight information about Gothic carving, the

whole building if destroyed might be rebuilt without the slightest loss of special value. Money would make the church again as good as ever. But, at St. Albans, the continued ruin of the abbey or cathedral church as an artistic monument is the most signal outrage on the art of England that has been in our time perpetrated. The destructive restoration of the Western doorways is a loss of architectural incident and history that cannot be replaced, and cannot by the great majority be even understood. The work was, more than any other doorways in the Kingdom, a display of architectural development and growth. It seemed to move and change its form before our eyes. The workmen seemed to be invisibly engaged upon it as we scrutinised and gazed; their spirit was so manifest and palpable. And this has gone, to make room for a base achievement of the dullest kind, a sort of paradise for fools.

Again, the Temple Church was one of the most beautiful examples of the Early English mason's work. The round church, one of the four in England, is transitional; the Norman feeling is still manifest; but the refinement of material and of implements results in increased delicacy of details, and so of general design; and it should be to us a living work. But, in its present state, its modern masonry, and the interior restorations and enrichments will prevent much feeling of respect or reverence for the building. What we see is but an architectural outline; not, in sentiment or in expression, the old Temple Church, but its pretentious modern substitute. In the interior the grace of form and the stability of monumental work, do, on consideration,

indicate the artistic power and the consummate architectural stability of the old masons ; but the appropriate sympathy that should be aroused is dormant. People admire the place, just as they wonder at a set scene in a theatre, without intelligence or cordial feeling. Purbeck marble, with its new metallic polish, is for them as charming as bright lacquer work, and the stained glass is accounted lovely, with its purple tints against the masonry. The inexpressive decorations too, are highly ornamental ; and the raised seats, on either side, are comfortable and convenient, giving a good view of all the congregation. This is the popular appreciation of the place, it has its capabilities and can be made luxurious ; and this is what the public, who are educated, understand. But the whole church is a deception and a changeling. Nothing like this, except in architectural outline, was the old sanctuary of the Templars. Their experienced artisans designed and built with dignity, and never sank to such a scene as we discover here. Our people of intelligence should be relieved of tutored admiration when beholding such a travesty. The show is not the medieval Temple Church, but a smart, meretricious overlay, in which historic interest and workmen's sympathy are wholly wanting. Human nature, save its vulgar side, is banished from the place ; it has no memories nor any aspirations, but is just the sordid and prosaic fashion of the day. A prototype of half the restorations throughout England, it deserves especial notice, and it should be treated with becoming frankness of description. It is grievous to observe a generation of the English people hoodwinked and deluded

into the belief that this is restoration, and that they behold the church, as the Crusaders knew it, as a work of art. These worthy people do not understand that they have no discernment of the art, they only see the finery, and this the old Crusaders never saw. The Templars, could they rise again, would fail to recognise their simple, graceful, and majestic church in this encumbering display of decoration, polish, and upholstery. Why cannot Churchmen see that they, in all their restoration craze, are separating from, and not associating with, the noble builders and artistic workmen who for many centuries have glorified their creed and their devotion? They are sinking everywhere in their religious buildings into smart, smug Judaism, and avoiding the beatitude of labour, the consummate holiness of work, which is the very essence of our Christianity.

Barrington Church, Cambs.

The Architect into whose hands the repairs of this Church have been placed informed the Committee that he would be glad to have the Society's views as to how the Church should be dealt with, and at the same time he laid before the Committee an interesting set of drawings and photographs of this fine Church.

By arrangement, the Architect and the Secretary went down together and made a thorough examination of the building, the builder to be employed meeting them on the spot. It will be satisfactory to our members to know that the Architect was found to be a staunch believer in the principles which govern the Society.

Since this visit the Architect has courteously reported to the Society that he finds the roof timbers in a better condition than either he, the builder, or the Secretary expected; and this is partly due to the fact that the wall-plates, instead of resting on the wall their whole length in the usual manner, are carried on blocks, and the rafters are tenoned into them.

St. Benet's Abbey, Norfolk.

It will be remembered that the Society surveyed these ruins, by request, in 1891. In its report, the Society urged that certain works of repair should be done. In April of this year we received a letter from a correspondent, who says:—"I feel sure you will be glad to know that the Ecclesiastical Commissioners have determined to expend a sum of over £90 for the preservation and protection of the ruins of St. Benet's Abbey."

Bishop's Sutton Church, Hants.

This is a most beautiful and valuable building, but unfortunately there is a scheme for its "restoration," which the Committee has done its best to oppose by making a careful report to the custodians of the building, showing how the Church ought to be treated.

As the report was never even acknowledged, the Committee fears that, unless by good fortune funds are not forthcoming, much work of a destructive nature will be done;

and, of course, it does not require a very large sum to destroy all the interest of a little Norman Church such as this. Our members who have not seen it will do well to go now, and if they can in any way help the Committee, it is taken for granted that they will do so. It is only one-and-a-half miles from Alresford Station, and can be seen from the railway.

Bourne Railway Station, Lincolnshire.

The Secretary, who was travelling in Lincolnshire for the Society, found it convenient to spend the night at Bourne. Whilst waiting for the train to start, he began sketching the "Old Red House," which has been used for the railway station ever since the line was first made. A passer-by remarked that "he was just in time, as it was shortly to be pulled down." This sad rumour was reported to the Committee at its next meeting. As we had then no correspondent at Bourne, the Committee ventured to write to the Clergyman. He replied that the report was unfortunately only too true, and, whilst giving the Committee much useful information, said that it was useless for the Society to trouble itself, for although, when the Bourne & Essendine Railway Company was formed, the owner of the "Old Red House" sold it on condition that it should not be destroyed, the whole of that Company's property had been taken over by the Great Northern Railway Company, to be worked conjointly with the Midland Railway Company, and that the engineers had completed the laying-out of their new lines, which provided for a new station on a new site.

The Committee, however, was not to be daunted, and it petitioned the Great Northern Railway Company and afterwards the Midland Railway Company, at the same time writing to each of the Directors, most of whom replied sympathetically. Shortly after this the people of Bourne sent in a most influential petition to these Companies. We heard that a body of Directors from the Great Northern Railway Company went down to see the building. The result of all is, that the old house is to be retained as the station-master's house, and a sum of about £400 spent upon its being put into repair. It is a substantial brick-built building, one of the internal walls measuring over 3 feet in thickness, and it has a fine old oak staircase.

Old Buildings at Chester.

This is a case in which the Society had small hopes of success, but an account of its efforts may nevertheless be of interest, and may perhaps suggest an answer to a question so often seen in the columns of newspapers—"What is the Society for the Protection of Ancient Buildings about, to permit the destruction of such and such a structure?" The public hardly realises all the difficulties to be contended with, or how much those difficulties are increased when the preservation of a building clashes with commercial interests.

On April 4 last, an old and valued Cheshire correspondent wrote that, in the course of removing some buildings for the purpose of extending business premises at Chester,

a very valuable relic of the fourteenth century had come to light, which would be destroyed in the course of a month unless very strenuous efforts were made to save it. This consisted of a hall, and room below it. It had been surrounded by more modern buildings, and was entirely forgotten by the general public, and unknown to archaeologists. The building is described as composed of very massive timber-work, quite sound; the great beauty of the hall being a high pitched roof, with arched principals, each of different design, and collar-beams to the secondary rafters, a longitudinal rib, with traces of brackets to the king-posts running below. The room beneath had a panelled ceiling of oak beams, with well-cut bosses at the intersections. The roof and frame were supposed to be the only ones of this date in Chester, and, except the noted hall of Baggilley or Bangley, the sole representative of the period in the county.

However this might be, it was clear that it was a most interesting structure, well worthy of preservation, and the Society immediately wrote to the Architect, urging the importance of retaining it *in situ*. He, however, wrote that although every effort had been made to do this, it had been found impossible. The Society also laid the case before the Society of Antiquarians, and that body undertook to communicate with the owners, and see what could be done in the matter. The Society also communicated with several persons interested in the history and antiquities of Chester, by whom the case was most warmly taken up.

Meanwhile, the original correspondent had been most active in bringing the matter under the notice of local

antiquarian societies, and it was hoped that the owners of the property would see their way to preserving, in some form or other, relics so much valued by their fellow citizens. It was, therefore, with extreme disappointment that it learned that, in reply to a request that, if the building had to be removed, the frame should be taken down carefully, so as to be fit for re-construction, the Architect replied that it was then too late—"that *the Societies* had not taken the building, and as several gentlemen wanted pieces of timber, it would be distributed."

This seemed to be one of the very few cases in which the removal of the building to a fresh site was, under the circumstances, the only course; but the Society is always shy in sanctioning such removals, feeling that a building divorced from its original surroundings, and with the renewals which even the most careful re-construction renders necessary, retains but a shadow of its former interest; while the knowledge that the fragments will be preserved in a museum, or on a fresh site, frequently induces people to consent to the demolition of buildings which would otherwise be spared.

At the time of this report going to press, efforts are still being made to secure the woodwork for re-erection in a public park of Chester. These have been further stimulated by an article in the *Manchester Guardian* of May 28, illustrated by sketches of the timber roof of the hall and of the ceiling of the room underneath. Should this project be carried out, it is to be hoped that there will be no attempt to make new work in imitation of the old. The new parts should be as plain and unostentatious, though as sound and

good, as possible, and should clearly tell their own tale of having been erected in the nineteenth century, to harmonise with, but not to imitate, the earlier work.

Grasmere Church, Westmoreland.

In spite of the Society's protest, the outside plaster has been removed.

Helpringham Church, Lincolnshire.

The recent history of Helpringham Church is as follows :

The nave roof had partly fallen, and was considered past repair by Mr. Micklethwaite, who designed a new tiebeam roof of oak, covered with cast lead.

When that was done, some of the parishioners thought the chancel roof ought to be treated in a similar way. The chancel had a very good fifteenth century roof, capable of repair. A late thirteenth century east window had been curiously altered in the fifteenth century, to adapt it to the roof. The Architect advised against the desired destruction, and the Society, hearing of the case, sent its Secretary to visit the Church, which gentleman reported to the Committee, who were impressed by the rightness of Mr. Micklethwaite's view, and urged those in authority to be guided by his advice.

The Bishop of Nottingham, who was a neighbour and a subscriber to the funds, was also asked his opinion, which he gave in favour of the destruction. Fortified by this

opinion, the Restoration Committee held to their determination; and the Architect, feeling he could do no more, advised them to employ someone else; and the work was eventually carried out by Mr. Hodgson Fowler, F.S.A., F.R.I.B.A., of Durham.

Lauderdale House, Highgate Hill.

It having come to the knowledge of the Society that the London County Council were about to pull down Lauderdale House, Waterlow Park, Highgate, a fine timber house of the time of Charles II., as being past repair, the house was surveyed by two members of the Society, who reported that the house was in a remarkably good state of preservation, and that with judicious repairs might last at least another hundred years. On receipt of this report the Society communicated with the Hon. R. C. Grosvenor and Dr. Longstaff, members of the Council (who are also members of the Society), and organised a deputation to the Parks Committee of the Council to protest against the proposed demolition of the house. The Society are pleased to state that their efforts, which were seconded by the London and Middlesex Archæological Society, were successful, the London County Council having agreed to retain the house, and to expend a sum of upwards of £2,000 upon its adaptation in connection with the park.

The Royal Institute of British Architects, in their annual report, take the credit of having preserved this building, together with the Old Red House at Bourne, Lincolnshire, and

make no reference to the efforts of this Society. It cannot be too generally known that so far from the Institute advocating the preservation of Lauderdale House, it actually recommended its demolition, "certain portions and fittings of interest being retained as examples of joinery of the period in any building to be erected in the Park," and that the Institute recently recommended a street should be formed through the buildings of the Charterhouse in order to utilise the site for building purposes.

Ivor Church, Bucks.

This Church was "restored" some years ago by the late Sir G. Gilbert Scott, and therefore, of course, new flooring, glazing, plastering, fittings, &c., are the result. Nevertheless the Church still has an interest if you can succeed in shutting your eyes to these incongruities. The special point of attraction is the eastern end of the north arcade, where there are the remains of a Saxon window, the whole of this respond being Saxon work.

The Society was asked by a parishioner if it would give an opinion upon a scheme for adding an organ chamber, which had been drawn up by their architect, Mr. John Oldrid Scott.

It was not possible to do otherwise than report dead against the scheme, for it involved inserting an archway in the Saxon respond and pulling down the east end of the north aisle. The Vicar wrote to the Society thanking it for its advice to place the organ in the east end of the south aisle, which

would involve no destruction, and adding that the suggestion as to the organ had been adopted, and that he wished the Society clearly to understand that the scheme which it condemned was not originated by him or his churchwardens, but emanated from their Architect, who is also the Diocesan Surveyor.

Lichfield Cathedral.

The following letter was sent to the local papers :—

To the Very Reverend the DEAN and CHAPTER of Lichfield Cathedral.

GENTLEMEN, — The Society for the Protection of Ancient Buildings, of which I am Secretary, has had its attention called to a paragraph in the *Builder* of February 13th, about the restoration of Lichfield Cathedral. My Society knowing how much that building has been injured by former "restorations" is anxious as to the results of fresh restorations, especially as in the newspaper paragraph there are some passages which seem to the Society to indicate a mistaken view as to the method of dealing with ancient buildings. My Society, therefore, has instructed me to write to you in the hope that there may be some inaccuracy in the newspaper report which has misled us as to the intentions of the Dean and Chapter.

The point which we wish to bring home to you is the immeasurable distance between the necessary structural repairs and the so-called ornamental restorations of an ancient building. My Society is as anxious that the former should be attended to, as that the latter should remain undone. The mere fact that the central tower of the Cathedral is in a dangerous state after all these years of "ornamental" restoration is enough to show that grave mistakes have been made in the past which we would hope might be avoided in the future.

The report before us says that it is proposed to raise the roof to the original pitch, and that this would cost £5,000. The Society would ask whether this is a structural necessity; whether the present roof is in bad repair or past repair; if it is in bad repair it ought to be immediately repaired; if it is past repair, it must at all cost be reconstructed; but if this is not the case, the money spent on raising it to its "original pitch" will be thrown away on a mere whim, which will probably end in a serious disfigurement to the building, but which, at any rate, though it may be discussed as a matter of taste, cannot be defended as a work of necessity. The report says that a reredos is *required* for the Lady Chapel, and that the two eastern windows *ought* to be filled with stained glass. Thus these pieces of ornamental ecclesiastical upholstery are put on the same footing as the necessary structural repairs due to the central tower, while, in the opinion of this Society and a large number of persons well qualified to judge the question, the modern reredos and stained glass inserted in an ancient church will be mere eyesores. Here again is money thrown away on a whim, the results of which will be at least doubtful.

Again, "the restoration to the original design" of the buttresses of the south transept, renovations to north transept "with window as originally constructed," and various other items, are all obviously "ornamental" restorations, and will be mere blots on what of the ancient work (unhappily very little) is left about the Cathedral. Yet all these items, and others clearly not *necessary*, are spoken of as imperative.

My Society's opinion once more is that if these things are done, they will but add to the disasters which Lichfield Cathedral has undergone; and the wasting of the money so spent is all the more deplorable, as every vast ancient building needs much money (joined to constant vigilance) expending on daily repairs, apparently small, but the neglect of which leads to certain decay and ruin, and at

last the calling in of the "restorer," who vainly attempts to undo what has been done, and to supply the unfortunate lack of the genuine ancient work with modern imitations, which may be of value as archæological studies upon paper, but which when built into an ancient structure cannot by any possibility, however great may be the knowledge of the architect who has drawn them, have the qualities of a work of art.

The Society reserves the right of publishing the correspondence on this subject.

Hoping that the importance of the welfare of a great National monument may excuse the Society for troubling you with this communication,—I have the honour to be, Gentlemen, Your obedient servant,

THACKERAY TURNER, Secretary.

February 26, 1892.

Lincoln Cathedral.

In our report two years ago we mentioned the work going on under Mr. Pearson's direction in the cloister and chapter-house at Lincoln. The chapter-house now appears as a new building; much of the stone is really new, and the rest has been smartened up to match it. The old plaster has been picked off the vault and the rubble pointed and left bare to view, and a new floor has been laid down. Three sides of the cloister have been rebuilt, not as they were but as it is supposed they ought to have been. And the junction between the cloister and the chapter house has been "restored"—upon most complete evidence as it has been said—into something the like of which it certainly never was before. One side of the cloister remains, and that with the library, which it carries, was built in the time

of Charles II. from designs by Sir Christopher Wren. Early in March it was announced at a public meeting, held at Lincoln, that the Dean and Chapter were preparing to pull this work down, in order to complete their restoration of the cloister by putting into its place some imitation of fourteenth century work to match what they have done on the other three sides.

The attention of the Society of Antiquaries was called to the matter at their meeting on March 17, and the following resolution was carried unanimously and ordered to be sent to the Dean and Chapter :

"That the Society of Antiquaries of London hears with much regret that the Dean and Chapter of Lincoln have avowed an intention to pull down the north walk of the cloister of their church, and the library over it, in order to build on the same site an imitation of the other three sides of the cloister, which are of the fourteenth century. Against this proposal the Society desires to protest as strongly as it can, and at the same time to point out that the existing building, which is the work of Sir Christopher Wren, is a good piece of architecture, well fitted to its place, and convenient for the uses for which it was intended, whilst the substitution of new work in its place will be a falsification of history, and there will be little compensation for the loss of Wren's building, even if the ornamental parts of it should be worked up, as has been proposed, into another building on another site."

A week later the subject came up again, and the following letter was read from the chair :—

The Deanery, Lincoln, March 19, 1892.

The Dean of Lincoln begs to acknowledge receipt of Mr. Milman's letter and enclosure.

The Dean and Chapter are acting under the strongly expressed opinion of their highly competent architect, Mr. Pearson, and they have no doubt that his judgment is right in the matter.

The library will not be destroyed, but re-erected in a far better situation and made more available for its purpose, which is to hold books and encourage study. They have reason to believe that, for lack of proper accommodation, they have already lost a most valuable legacy of books.

It is moreover to be remembered that the cloister existed for 400 years before the library, and there is ample evidence in the other three walks for the restoration of the fourth, of which indeed traces still remain.

H. S. Milman, Esq.,

The Society of Antiquaries of London,
Burlington House, Piccadilly, W.

Thereupon it was moved by Mr. Higgins, seconded by Sir J. Charles Robinson, and carried unanimously :—

“That the Society of Antiquaries of London, having heard the Dean of Lincoln's reply to the resolution passed by the Society at its meeting of March 17, desires to point out that the competency of Mr. Pearson as an architect, which the Society does not question, affects in no way the point at issue, viz., whether it is proper to demolish a piece of architecture of undoubted historic interest and of considerable beauty, to make way for a presumed reproduction of a building which has long since disappeared, and thus to destroy a portion of the history of an important national monument ;

"That it is quite clear, from an inspection of the plans of the cloister and adjacent buildings, that ample room might be found for the extension of the library without interfering with the present buildings ;

"That this is the only example of a Cathedral cloister of post-Reformation date in England ;

"And that for these reasons the Society views with the greatest possible concern the proposal to remove, and thus practically to destroy, this interesting example of the work of Sir Christopher Wren."

On the motion of Mr. Franks, seconded by the President, it was also unanimously resolved :

"That a copy of the resolution be forwarded to the Dean and Chapter of Lincoln."

It was also resolved :

"That the Officers of the Society be empowered to take any steps to make the matter public whenever and in such manner as they may deem necessary."

We quote this at length because it is a great encouragement to our Society to have the principle which it was formed to advocate so clearly laid down by a body such as the Society of Antiquaries of London. That Society was also the first to take action in this matter. Protests were sent by our Committee and by the Council of the Royal Archæological Institute, and were supported by the Press generally with unusual unanimity.

The result has been that the threatened destruction has been postponed, which we are encouraged to hope means that it has been given up altogether.

It is now said that the repair of the north-west tower of the Cathedral is shortly to be undertaken. Repair is really wanted there, and until we learn what is intended to be done, we are willing to believe that the recent controversy may have taught those in charge to distinguish between *repair* and *renovation*.

London: St. Helen's Church, Bishopsgate.

This Church, which is one of the few City Churches which escaped the destructive fire which devastated London in 1666, was restored about twenty-five years ago, under a Restoration Committee of which the late Mr. Beresford Hope was a member, and a firm of architects, to meet the ecclesiastical whims of a former vicar. The work done, although sufficiently childish, could not by any chance be mistaken for old work, and the Church retained a considerable amount of interest in spite of the alterations it had undergone. It is now proposed to "restore" the Church again, in accordance with the suggestions of the Architect, and the not extravagant desires of the rector, at a cost of £11,000. Of this sum the Charity Commissioners allot from the general fund, established under the City of London Parochial Charities Act, 1883, £4,092, and the Merchant Taylors' Company have promised £2,000—leaving only £5,000 to be subscribed by the public.

The Society being of opinion that this was a scandalous waste of money, entered into a correspondence with the Rector, and pointed out to him that if the proposal of

“restoring the Church to the dignity which it has lost by unwise and ignorant treatment” were carried out, he would be deeply disappointed with the result; and that, even if an appearance of greater dignity is produced, it will be at the cost of most interesting features and most valuable associations. The Society also addressed a letter to the *City Press*; but these remonstrances were of no avail, and the work is now being proceeded with, under the superintendence of Mr. Pearson, and the public will shortly have the opportunity of judging of the effect of the restoration of a restoration.

London: Westminster Abbey.

The following appeared in the *Pall Mall Gazette* on October 22, 1891:—

THE RESTORATION OF WESTMINSTER ABBEY.—To the Editor of the *Pall Mall Gazette*.—SIR,—The Society for the Protection of Ancient Buildings ventures to ask you to publish the accompanying correspondence between it and the Dean of Westminster relative to the proposed restoration of Westminster Abbey. The Society considers it the duty of all cultured Englishmen to watch carefully any such proposals, both because it is a difficult and delicate task to put modern work into an ancient and traditional work of art, and because the consequences of a mistake in dealing with this peerless national monument would be so disastrous and so irreparable. The Society thought itself bound to seek information in the most direct way from those who are responsible to the nation for the treatment of one of its

most precious possessions, wishing above all to have authoritative information in view of disquieting rumours that are abroad. Nevertheless, that information has been wholly refused, and the public are still in the dark as to what is going to be done in this most important matter. The Society feels compelled to ask (and will press the question by every means in its power), is the public to have no opportunity of forming a judgment on the proposals of the Dean and Chapter before the work is actually done? The Society ventures to think, Sir, that if this is to be the case, the Dean and Chapter misconceive the duties which their position as guardians of one of our noblest buildings imposes on them.—We are, Sir, on behalf of the Society for the Protection of Ancient Buildings,

THACKERAY TURNER, Secretary,
 RICHARD C. GROSVENOR, Hon. Sec.,
 WILLIAM MORRIS, Hon. Sec.,
 J. HEN. MIDDLETON, Hon. Sec.

*The Society for the Protection of Ancient Buildings,
 9, Buckingham-st., Adelphi, W.C., Oct. 22.*

[We cannot find space for the correspondence *in extenso*; but the following is an abstract of it :—

On May 1, 1891, the Society wrote to the "Dean and Chapter," asking them "to receive a deputation with reference to the works of repair or restoration of the fabric of the Abbey Church now being carried on or proposed to be entered upon."

The Dean replied, on May 5, declining to receive "from

individuals, however eminent, general advice or directions on the subject named." The care of the Abbey was the Dean and Chapter's business, and nobody else's.

The Society thereupon explained that "the object of the proposed deputation was solely to obtain information at first hand as to the work of repair or restoration, and not at all for the purpose of giving general advice or directions."

The Dean, in reply, declined to "call together the Chapter for the purpose of supplying information"; and he could not undertake to draw up any information himself.

Whereupon the Society expressed their regret, and said they should let the public know.

It certainly seems to us a pity that the Dean should not have been more conciliatory to the Society. Not even a Government Department declines to receive a deputation when it is drawing up a Bill. Why should a Dean and Chapter refuse when they are overhauling an Abbey? The Abbey is not theirs, but the Society's and everybody's; and one would have thought they would have been glad to meet in friendly conference such a body as the Society for the Protection of Ancient Buildings.—ED., *P.M.G.*]

Since the foregoing appeared, the Society has held two special meetings on the subject, the importance of which the Committee fully recognises.

London: Gray's Inn.

"Restoration" and "improvement" still go forward in Gray's Inn. For a moment, while the work on the north

front of the hall was in progress, we might have seen how beautiful the old diapered brickwork was. The restoration is now, however, complete. In the ancient gardens a large Hall has been erected in quite a modern manner. Rafters were placed some 3 feet apart, on which felt was nailed, then corrugated iron was laid, and again outside that—not without care for æsthetic effect—boarding, lapped and painted red to imitate tiling, completed the roof. While report has been busily saying that this erection is quite temporary, proper drainage has been connected with it, and green lattices put up for climbing plants. The rooks in the gardens have fled.

“Improvements” *may* be removed when people will have it so, but let us remember “restoration” can *never* be undone.

Merevale Church, Warwickshire.

This extraordinary old Church seems to have been originally a portion of the Cistercian Abbey of Merevale, and it is mentioned in old documents as the Chapel of the Gatehouse. It stands just within the gates of a picturesque park, above the small and interesting ruins of the Abbey, and with its long, high-pitched roof, broken by a quaint bell turret, its tall eastern gable without chancel, but, flanked by one gable and one lean-to aisle, is an important feature in a beautiful scene.

In February last Mr. Bickerdike, who had undertaken the repair of the Church, called at the Society's Office, and asked that a representative of the Society might meet him

to discuss the subject on the spot, and a local correspondent accordingly went over and met the Architect and Restoration Committee.

The Church is a peculiar grouping of different additions and alterations, and in plan the eastern portion is almost exactly square, divided into a nave and aisles by arcades of slender moulded columns, and rather flat, four-centred arches of slight character. The eastern end of this portion serves as a chancel, and there is another nave opening through a fine thirteenth century arch, with half-rounded columns to the west.

This has also had aisles, but the two arches on each side have been built up, and the columns and responds are half seen in the north and south walls. The Church is entered through a fine thirteenth century door in the west wall of this portion.

Though weather-beaten and venerable, the western part of the Church was in fairly sound condition; but the arcades of the eastern portion were not only leaning out of the perpendicular to the north and south, and very badly cracked, but also leant over to the east, so that the east wall was also leaning outward to an alarming extent. These arcades it was proposed to take down and re-build. Our correspondent satisfied himself that this was the best course, and came less reluctantly to this conclusion, because it was possible to do so without actually destroying the character of the masonry, which is not always possible, the blocks of stone being throughout of large size, so that they could be marked and replaced stone by stone.

The spreading of the roofs also necessitated their being taken down and repaired, and this he also agreed to, but in several instances in which it was proposed to replace old work with new, our representative succeeded in getting the views of the Society carried out.

At the request of the friends of the old Church, our correspondent paid it another visit in May, and was gratified to find the repairs going on in a satisfactory manner, the very fine monuments, glass, encaustic tiles, and a beautiful oak rood-loft carefully covered up with deal wood blocks.

Ancient Monuments Protection Act.

In 1890 Sir Thomas Deane called the attention of this Society to the unsatisfactory state of the law respecting Ancient Monuments in Ireland. We have not space to set forth the whole position, but it was clear that if Sir John Lubbock's Ancient Monuments Protection Act of 1882 could be extended to other than pre-historic monuments and earthworks without further ado, Sir Thomas Deane, in his official capacity, would be able to take care of certain mediæval buildings now going to ruin, and also that certain landowners would avail themselves of the Act, and schedule buildings and ruins on their property. The whole subject was most carefully gone into by the Committee, and a Bill was drafted to extend the Act of 1882. The important clauses run as follows :—

“ Where the Commissioners of Works are of opinion that
“ the preservation of any ancient or mediæval structure,
“ erection, or monument, or any remains thereof is a matter

“ of public interest by reason of the historic, traditional, or artistic interest attaching thereto, they may, at the request of the owner, consent to become the guardians thereof, and thereupon the Ancient Monuments Protection Act, 1882, shall apply to such structure, erection, or monument, or remains, as if the same were an ancient monument to which that Act applies, as defined in that Act:

“ Provided that this Act shall not authorise the Commissioners of Works to consent to become the guardians of any structure which is occupied as a dwelling place by any person other than a person employed as a caretaker thereof, and his family.”

“ For the purpose of exercising in Ireland the powers conferred by this Act the Commissioners of Works may apply any surplus income from the moneys paid to them by the Commissioners of Church Temporalities in Ireland towards the maintenance of any structure entrusted to their guardianship under this Act of the character described in section twenty-five of the Irish Church Act, 1869, whether the same was or was not vested in the Commissioners under that Act.”

Sir John Lubbock, with his usual energy and willingness to help, undertook to introduce the Bill in the House of Commons, and the Society of Antiquaries gave the Committee its full help.*

Oundle Church Tower, Northamptonshire.

This is one of the cases where the Society has been asked to report, and its advice has been followed. After the Committee's report was received and carefully considered by the custodians of the building, Mr. Micklethwaite was called in as Architect to the building, and a copy of his report was submitted to the Committee. His

* Since the above was written, the Bill has passed the third reading, a clause having been added in Committee limiting its action to Ireland.

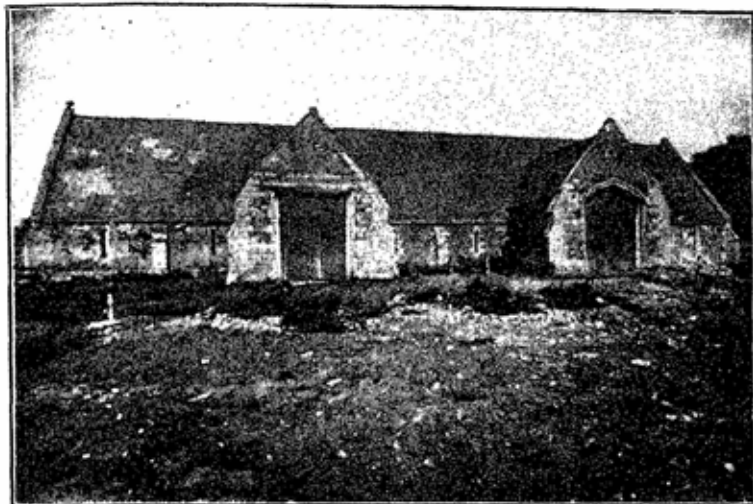
report was found to be in unison with that of the Society, and we are glad to say it is to be acted upon.

Peterborough Boroughby Tithe Barn.

Of the two ancient tithe barns belonging to Peterborough, probably by the time this Report is in print neither will be standing. One was destroyed to make room for a railway station, and the other—Boroughby Tithe Barn—is now being destroyed for the sake of its materials, and the ground it stands on. It was built in 1307, and had a total length of 144 feet, and width 32 feet. It is beautifully constructed of oak, framed together and secured with oak pins, the roof being carried by a succession of oak posts dividing the barn into nave and aisles, the two middle posts of each truss taking the position of the nave pillars of a parish church, and the two posts at the ends of each truss being built into the stone walls which enclose the whole, so that when the stonework was pulled down, the whole timber work stood in skeleton, and independent of it. The roof was covered with fine stone slates.

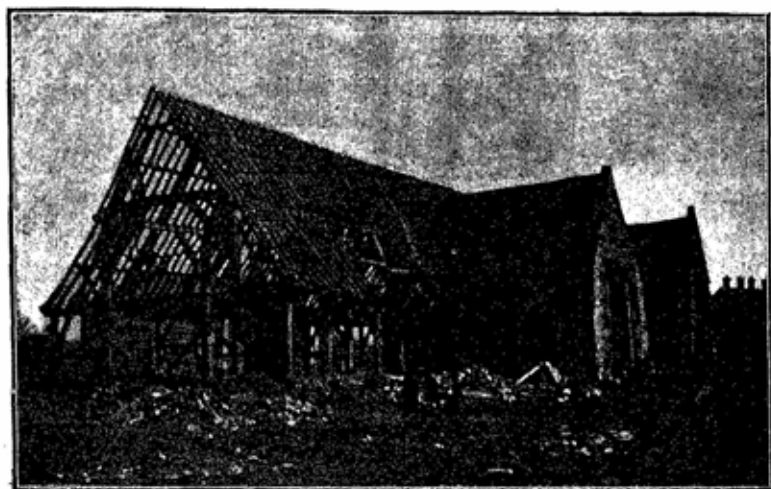
This Society and other Societies have made every effort to save the building, but there is no disguising the fact that the fundamental cause of its destruction rests with the Ecclesiastical Commissioners, who allowed it to pass out of their hands.

It appears that this body considers that its actions should be governed by purely commercial principles, and therefore if it does not need a building, of course it is sold.



MONKS TITHE BARN, AT BOROUGHBY, PETERBOROUGH.

From a photograph by J. Valentine and Sons, Dundee.



NOW BEING DEMOLISHED, MAY, 1892.



We venture to think that if it really could not afford to keep this building, it should have seen that it was adapted to some other purpose, such as a gymnasium, drill hall, or swimming bath, and put into the hands of responsible trustees, who would give an undertaking to maintain the building.

Rochester Cathedral.

Disquieting information having reached the Society as to the work still in progress at Rochester Cathedral, a visit was made by a member of the Committee, who found that disastrous renovations had all but destroyed the quiet charm of the west front, and that further operations were contemplated by the authorities.

The following remonstrance was immediately addressed to the Dean and Chapter, and duly acknowledged :—

To the Very Reverend the DEAN and CHAPTER of Rochester Cathedral.

GENTLEMEN,—The attention of the Society for the Protection of Ancient Buildings has again been drawn to the work of restoration now in progress upon the west front of Rochester Cathedral.

The Committee is aware that it was in a serious condition, and they are heartily glad to know that the necessary steps have been taken to render it safe. But they cannot forbear to express their regret and amazement that the renewal of decorative features should have been so extensively authorised. The Norman enrichments on the outer portion of the doorway, and in various other places, were certainly decayed ; but the authenticity of all that remained, and the visible record of seven centuries upon it, should have secured every atom from wanton destruction, so long as the stability of the building or the lives of passers-by were not

endangered. And even if, for either of these causes, it had become inevitable to replace any of the ancient masonry, the Committee ventures to urge that it should have been done in such a manner that the patch could never be mistaken for a part of the original structure. As it is, the new work, though obviously spurious until the weather has deprived it of its mechanical surface, will eventually blend with the old, as in a re-painted fresco, and throw a doubt upon the genuineness of the whole.

The Committee respectfully asks that the Dean and Chapter will weigh these considerations before the restoration is completed.—I have the honour to remain, Gentlemen, your most obedient servant,

THACKERAY TURNER, Secretary.

February 5, 1892.

Hearing that the fifteenth century octagonal turret on the north-west angle was threatened with demolition, the Secretary shortly afterwards went down for the purpose of making a careful survey of the building, and, by the Archdeacon's courtesy, was admitted to the scaffolding. He was thus able to ascertain, what Mr. Pearson himself has since admitted, that the above-mentioned feature could be kept standing without serious difficulty; and he wrote at some length upon the subject to a member of the Restoration Committee. Our protest was followed by one from the Society of Antiquaries, and, as Messrs. St. John Hope and Leveson Gower—both strongly opposed to such vandalism—were then elected members of the Restoration Committee, the outlook was for the moment hopeful. But the efforts of these gentlemen have proved unavailing. They have consequently resigned; and the little turret is doomed to make way for a sham Norman adaptation by the Architect, who,

with the doubtful exception of Lord Grimthorpe, may fairly claim to be the most eminent restorer of the day. Other questionable improvements to the fabric, on similar lines, may be expected as soon as the necessary funds have been raised.

Stoke-next-Guildford Church, Surrey.

Our local correspondent, Mr. George Williamson, called the Society's attention to a proposed restoration of this Church. The Church lost most of its interest on being restored some years ago; but when it was known that the Architect of the present "restoration" proposed to replace the old hand-made tiles on the roof with new Broseley tiles, every effort was made to oppose such an unpractical and inartistic act; but without success.

Stratford-on-Avon Church.

As the Society was originally asked to report on this Church, and it was understood that the work was to be in accordance with its views, the Committee felt that it ought definitely to express an opinion upon the work done, as the subject was brought forward in the *Daily News*.

The Committee, therefore, arranged for two of its members to visit the Church, after which the following letter was addressed to the *Daily News* :—

Daily News, March 14, 1892.

SIR,—The Church of Stratford-on-Avon has, since its restoration, been carefully examined by members of the Society for the Protection of Ancient Buildings, and as the Society was originally consulted, the Committee feels it to

be its duty to express its opinion upon the manner in which the work has been carried out, and therefore it hopes, Sir, you will be able to allow the following brief notes to appear in your valuable columns. The stability of the tower has been secured without injuring its appearance, and, on the whole, the external repairs have been executed in a fairly conservative spirit. Inside the building, the removal of the modern galleries is a distinct gain. The organ, enlarged and re-cased, no longer blocks up the north transept, but is placed in the nave over the chancel arch against the tower, a position which it occupied some fifty years ago. The fragment of an old font, the one probably in which Shakespeare was baptized, is judiciously placed at the west end of the south aisle. So far the Vicar may be congratulated, but one or two changes have been made against which the Society is bound to protest. The border of modern stained glass in the lower part of the window of the Clopton Chapel, intended as an imitation of the beautiful old glass above, is a sad disfigurement. It is a pity that the old stone altar slab lately dug up is much too large for the modern altar on which it now rests. The effect is incongruous, but this may be remedied at some future time. The chancel rail has been moved forward a yard, without any apparent reason. Shakespeare's monument is in its original position against a window on the north side of the chancel. The lower part of this was till lately built up with stone, as was the case with other monuments in the chancel. Last year the stone-filling was removed, and a stained-glass window inserted in memory of the late Mr. Halliwell Phillipps. The change, doubtless well-meant, is a most unfortunate one, owing to the dazzling effect of the light through the somewhat crudely coloured glass, which, apart from its unpleasant effect, makes a careful examination of the monument a painful task.—I am, Sir, yours obediently,

THACKERAY TURNER, Secretary.

*The Society for the Protection of Ancient Buildings,
9, Buckingham-st., Adelphi, W.C.*

Arabic Buildings in Egypt.

The Society having received through the Foreign Office a copy of the Annual Report of the Egyptian Commission for the Preservation of Arabic Buildings in Egypt, addressed a letter to Sir Evelyn Baring with regard to certain works proposed to be executed by the Commission, calling attention more especially to the large sum to be expended on the "restoration" of the Mosque El Mouyayyed, and suggesting the advisability of the Commission confining themselves to works of a purely structural character, having regard to the large number of buildings under their control, and the limited fund at their disposal.

Sir Evelyn Baring, in the most obliging manner, forwarded a copy of the letter from the Society to Tigrane Pasha, requesting him to transmit the letter to the Committee for the Preservation of Arabic Buildings.

In reply to the Society's letter, the Secretary of the Committee remarked that there are infinite differences of opinion with regard to the preservation and restoration of ancient buildings, and that the Committee were convinced that they are acting for the best with respect to the interests with which they are entrusted. The Committee further pointed out that the repairs carried out by the Ecclesiastical Commission are confined to repairs strictly necessary for the purposes of public worship, and conclude by asserting that up to the present time they have only received expressions of thankfulness from the learned societies to whom their report had been communicated.

It will be observed that the Secretary of the Committee ingeniously avoids the point pressed by the Society, and shelters himself under a plea which is not unknown in this country—that some of the work was necessary for carrying on public worship. The Society has reason to believe that much more has been done than was necessary for this purpose, and may instance, as examples of unnecessary work, that it is proposed to rebuild a staircase in front of the gateway of El Mouyayyed, which has been entirely destroyed, to rebuild the minaret of the cupola of the mosque of Barkouk, after a drawing made forty years ago, and to replace the extinguished spire of the mosque of Sultan Kaloun, by a bulbous roof, in what is called the style of the period.

OBITUARY.

The Society regrets the loss by death of the following Members :—

Sir W. Bowman, Bart.

Mrs. Jos. Busk.

Miss Margaret Cobden.

Miss Amelia B. Edwards.

Mr. C. J. Faulkner.

Mr. C. E. Flower.

Miss Chafyn Grove.

Mrs. Charles Hemery.

Hon. J. Russell-Lowell.

Lieut.-Col. Turbervill.

Mr. R. E. Egerton-Warburton.

The following is a list of the Buildings which have come before the Society during the past year :—

Abbey Dore Church, Herefordshire.	Bishopstone Church, Wilts.
Aberdeen, Greyfriars' Church	Bodham Church, Norfolk.
Abingdon Abbey, Berks.	Boston Church, Lincs.
Alfriston, Sussex, Old Timber House.	Bourne Church, Lincs.
Antrim Castle, Ireland.	Bourne Railway Station, Lincs.
Arlington Church, Sussex.	Braughin Church, Brasses, Herts.
Ashbourne Church, Derbyshire.	Bristol Cathedral.
Ashmansworth Church, Hampshire.	Burlescombe Church, Devonshire.
Aslackly Ruins, Lincolnshire.	Burnham Church, Bucks.
Athenry Abbey, Ireland.	Cambridge, Trinity College Library.
Babraham Church, Cambridgeshire.	Canterbury Cathedral, Kent.
Barnardiston Church, Suffolk.	Carisbrook Castle, I.W.
Barrington Church, Cambs.	Carlby Church, Lincs.
Baydon Church, Wilts.	Carlton-in-Lindrick Church, Notts.
Begbrook Ch., Oxfordshire.	Carnarvon Church, Carnarvonshire.
St. Benet's Abbey, Norfolk.	Catmore Church, Berks.
Bexley, Kent : Lych Gate.	Challock Church, Kent.
Bicker Church, Lincs.	Chelmondiston Church, Suffolk.
Bishop's Cleeve Church, Gloucestershire. [Hants.	
Bishop's Sutton Church,	Chester, Old Timber Hall, at

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| Chippenham Church, Cambs. | Futteypore Sikri, India. |
| Chisledon Church, Wilts. | Gloucester Cathedral. |
| Clarebeston Church, Pem-
broke-shire. | Goodmanham Church, Yorks. |
| Colchester, St. Martin's
Church, Essex. | Grasmere Church, Westmore-
land. |
| Compton Beauchamp Ch.,
Berks, | Great Chishall Church, Essex. |
| Doveridge Church, Derby-
shire. | Great Malvern Church,
Worcestershire. |
| East Langdon Church, Kent. | Great Malvern Abbey Gate-
way. |
| Egmanton Church, Notts. | Hadleigh Castle, Essex. |
| Egypt, Arab Monuments of. | Haslingfield Church, Cambs. |
| Enborne Church, Berkshire. | Hampton Court, Chapel
Royal. |
| Enford Church, Wilts. | Hamstead Marshall Church,
Berks. |
| Everdon Church, Northants. | Helpringham Church, Lincs. |
| Eynsham Church, Oxford. | Henley-in-Arden Church,
Warwickshire. |
| Falmouth Church, Cornwall. | Higham Ferrers College,
Northants. |
| Farmcote Church, Glouces-
tershire. | Highgate, Lauderdale
House, Waterlow Park. |
| Flamstead Church Tower,
Herts. | Hill Croome Church, Wor-
cestershire. |
| Fougères Castle, France. | Hilton Church, Dorset. |
| Foxton Church, Leicester-
shire. | Horseheath Church, Cambs. |
| Tramfield Church, Sussex. | Inglesham Church, Wilts. |
| Froxfield Church, Hunger-
ford, Hants. | Iona Cathedral, N.B. |
| Fulbrook Church, Oxon. | |

- Ipplepen Church, Devonshire.
Ipswich, Christchurch Park.
Ireland, Monuments of.
Iver Church, Bucks. [shire.
Johnston Church, Pembroke.
Kidlington Church, Oxfordshire.
King's Norton Grammar School, Worcestershire.
Kingston Church, Devonshire.
Kirby Underwood Church, Lincs.
Kirk Whelpington Church, Northumberland.
Kirtlington Church, Oxon.
Lambourne Church, Berks.
Langford Church, Oxon.
Langridge Church, Somerset.
Lavenham, The Guildhall, Suffolk.
Leatherhead Church, Surrey.
Lessingham Church, Norfolk.
Lichfield Cathedral.
Lincoln, Sir Christopher Wren's Library.
Linlithgow, St Michael's Church.
Linlithgow Palace.
Linstead Parva Church, Suffolk.
Llanbeblig Church, Carnarvonshire.
Llangwyfan Church, Anglesea.
London, All Hallows Bark-ing Church.
London, St. Benet's Church, Paul's Wharf.
London, St. Catherine Cree Church.
London, Christ's Hospital.
London, St. Dunstan's-in-the-East Church.
London, Emanuel Hospital, Westminster.
London, Gray's Inn Hall.
London, 8 & 9, Great St. Helen's.
London, St. Helen's Church, Bishopsgate.
London, St. John's Gate.
London, St. Martin's-in-the-Fields Church.
London, St. Mary-le-Bow Church. [Church.
London, St. Mary Woolnoth

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| London, Skinner's Alms- | Oake Church, Somerset. |
| houses, Mile End Road. | Orton-on-the-Hill Church, |
| London, Panyer Alley, Tab- | Leicestershire. |
| let on Old House in. | Oundle Church Tower, |
| London, Westminster Abbey, | Northants. |
| Long Clawson Church, | Padley Chapel, Hathersage, |
| Leicestershire. | Derbyshire. |
| Ludchurch Church, Pem- | Paris, Church of St. Gervais. |
| brokeshire. | Patricio Church, Breconshire. |
| Ludham Church, Norfolk. | Patricxbourne Church, Kent. |
| Manaton Church, Screen, | Pendoylan Church, Glamor- |
| Devonshire. | ganshire. |
| Meeth Church, Devonshire. | Peterborough Cathedral. |
| Merevale Church, Leicester- | Peterborough, The Tithe |
| shire. | Barn. |
| Milton - next - Gravesend | Pisa, Campo Santo, at |
| Church, Kent. | Plymouth, Charles Church. |
| Much Wenlock Church, | Poundstock Church, Corn- |
| Shropshire. | wall. |
| Newcastle - under - Lyme, | Preston Pans Church, N.B. |
| Staffs., St. Giles' Church | Redmarshall Church, Dur- |
| Tower. [Sussex. | ham. |
| New Shoreham Church, | Rochester Cathedral. |
| Newton Linford Church, | Romsey Abbey Church, |
| Leicestershire. | Hants. |
| Nicholaston Church, Gla- | Rudbaxton Church, Pem- |
| morganshire. | brokeshire. |
| Norwich St. Swithin's Church. | Ruyton, XI. Towns Church, |
| Offord Cluny Church, Hunts. | Shropshire. |

- Rye Church, Sussex.
St. Machar Cathedral.
Salcot Church, Essex.
Salford Priors Church, Warwickshire.
Salisbury, Crane Bridge.
Salisbury, Old Sarum.
Sandown Castle, Kent.
Selatyn Church, Shropshire.
Sevenhampton Church, Gloucestershire.
Shiere Church, Surrey.
Shillingford Church, Berks.
Shorewell Church, I.W.
Shrewsbury Abbey Pulpit.
Sible Hedingham Church, Essex.
South Leverton Church, Lincs.
Southminster Church, Essex.
South Newington Ch., Oxon.
South Wraxall Manor, Wilts.
Sparsholt Church, Berks.
Stanbridge Church, Beds.
Stantonbury Church, Bucks.
Stanton Fitzwarren Church, nr. Highworth, Wilts.
Stevington, Old Meeting House, Beds.
Stoke Damarel Church, Devonshire.
Stoke-next-Guildford Church Surrey.
Stratford-on-Avon Church, Warwickshire.
Stratford-on-Avon Grammar School, Warwickshire.
Stratford-on-Avon Guild Chapel, Warwickshire.
Strood-by-Rochester, Quarry House, near Hoo.
Sutton Church, Surrey.
Swaffham Church, Norfolk.
Taddington Church, Derbyshire.
Temple Guiting Church, Gloucestershire.
Thetford Church, Norfolk.
Thorne Coffin Church Somerset.
Thornton Church, Leicestershire.
Thurcaston Church, Leicestershire.
Tregynon Church, Montgomeryshire.
St. Trillo, Carnarvonshire, Chapel and Well of.

Uphill Church, Somerset.	Winchelsea Church, Sussex.
Upton Church, Northants.	Winchester Cathedral.
Upton Church, Somerset.	Withybrook Church, Warwickshire.
Upton Lovell Church, Wilts.	Wixford Churchyard Cross, Warwickshire.
Venice, The Ducal Palace.	Woodbury Church, Devon.
West Challow Church, Berks.	Wooton Wawen Church, Warwickshire.
West Ham Church, E.	Worksop Priory, Notts.
West Somerton Church, Norfolk.	Wortham Church, Suffolk.
Wetton Church, Staffs.	Wrexham Church, Denbighshire.
Whaddon Church, Cambs.	Wycliffe Church, Yorks.
Whalley Church, Lancs.	Yardley Church, Warwickshire.
Whitwell Church, Derbyshire.	
Whorlton Old Church, Yorks.	
Widford Church, Oxon.	

The CHAIRMAN: Ladies and Gentlemen—I think you are each of you provided with a copy of the Report, and I have now to move that it be taken as read.

Mr. MICKLETHWAITE: Ladies and Gentlemen—I suppose there is a sort of appropriateness in asking a man who is not a member of the Society to second this motion. I have great pleasure in doing so. I have read some but not all of the Report, and should like to testify as a man who is outside, to the very much better position which this Society holds before the public now than it did some years ago. (Cheers.) I think the teachings of this Society have begun to sink in. I see evidence of it in various ways. In the

first place I think the protests of the Society are listened to in a very different way now from what they used to be ; and the proportion of cases in which the result is satisfactory, if you compare this Report with the Report of past years, is very much greater than it was. On the other hand, you must remember, the Society is apt to put down cases which are not satisfactory, simply by way of explaining the mischief which is going on. Men are ready to take the teachings of this Society seriously now, as is evident from various things. In the first place men are dreadfully ashamed of the word "restoration." It is something to know that if they are doing the mischief, they are getting ashamed of it. Some of you have seen in the last three or four weeks in the *Athenæum* a correspondence between the Editor and the Archdeacon of Rochester concerning certain mischief going on there. The whole point of that correspondence is that the Archdeacon is defending the mischief that is going on, but he objects to its being described as "restoration," in language which a few years ago would have been considered quite the proper thing. He has objected to its being said that he is attempting to put back the thing to what it was in the twelfth century. The mere fact of a man in his position defending the mischief, and trying to make out that it is not "restoration" shows we are getting on. But I belong to another Society, which is supposed to be big and lazy, the Society of Antiquaries. I have sometimes heard that the members of this Society growl at the Antiquaries' Society and say it is not doing anything. I must say I think the Society of Antiquaries has done a

great deal in times past ; but it is a large Society and moves slowly, and you must remember that when a Society of that sort moves seriously it moves with a momentum, and which is much more considerable than that of a Society which moves with a very little push. The Society of Antiquaries has seriously taken up this matter of "restoration." Some years ago a manifesto was sent to all the archdeacons and other ecclesiastical officers in England on this very question of "restoration," pointing out as regards churches that great mischief was done in making alterations simply for the sake of alteration, putting the clock back, in fact, to what it was supposed to have been in times past. This year I think the Society has scored a great triumph. You will remember that there was a threat to destroy the only post-Reformation cathedral cloister we have in England, the work of Sir Christopher Wren, at Lincoln, with the library overhead, and the Society of Antiquaries protested against the destruction. It is understood that it was the action of the Society of Antiquaries that has saved the cloister, not by convincing the men who were going to do it, but by absolute terror. The men were frightened, and the mere fact that we have got to the point that men are ashamed of what they are doing is a proof that this Society has done its work. (Cheers.)

The CHAIRMAN : Ladies and Gentlemen—I have now to move the adoption of the Report. This is the Fifteenth Annual Meeting of the Society, and I am sure you will feel gratified that we are enabled to hold it in this pleasant old hall. We are not a very large party, but perhaps we

cannot expect otherwise, considering the attracting and distracting pandemonium which is going on outside. (Laughter.) We cannot expect politicians to care for us, otherwise I really think I might address an appeal to each of the various parties on their own principles in our favour. To the Conservatives—Are not we Conservatives? to the Unionists—Do we not desire that the whole body and soul of ancient buildings should be kept united? to the Home Rulers—Do we not desire that the native spirit of each place should be allowed to rule in its own home? (Cheers.) However, I turn from the politicians to you who, I am sure, are much better qualified to understand and feel on this subject. I wish I could think that this Society was a grand wall circling round all the ancient and venerable buildings in the land, and that I was a mere brick in the wall addressing you. That is a too favourable comparison, but I only wish to mark once for all that of course I am, in this matter, only a follower—a humble follower, I hope—of others, and especially of the admirable artists who really are the guiding spirits of this Society.

One of the aspects in the work of this Society which most interests me is this: its connection with what I may call the modern historical spirit, that is to say, careful interest in the study of the past, and on a great scale piety towards the past. This disposition I know is often followed in a narrow, sectional, parochial spirit, but it need not be so; and on a broad view, when we remember all that we owe to the past, I consider that it is a most reasonable spirit, and quite one of the most important currents of

thought in our time. (Cheers.) This, then, I will make the theme of my remarks. It involves some kind of general retrospect, but I wish to start from the present time. It is a very interesting and pushing time in which we live, especially great in intellectual activity of various kinds, great in science and its applications, great in engineering and commercial enterprise, and not without its own generous social principles, and not without its own art. But I mean by that the music and prose of romance. I would gladly praise the age for all these qualities, if it was the work of to-night; but it is not. I ask, Has the age in which we live any real care for outward beauty, or for the arts which illustrate outward beauty, or for the historical associations which are oftentimes so very deeply bound up with the ancient and beautiful monuments? I think he would be a brave man who could claim praise for the age in that respect as a whole. Mr. Balfour, the other day, called attention to the ugliness of Charing Cross Station and the Charing Cross Bridge. Well, we need not say much of them: but what of the long miles of jerry-built houses, and what of the disappearance of art workmen from our civilisation? As for landscape, we pretend to like it; but we all know that, when money is to be got, a landscape has to give way. We think little of devastating the earth, and blackening the sky, and defiling the river if money is to be made by it. If it should so turn out that workable coal is to be found in the county of Kent—which has long been called the Garden of England—I think we must admit that it is likely the garden would give place

to the coal. And so of the arts of beautiful design and colour. Let anybody think of the immense difficulty under which architecture, sculpture and painting are now carried on amongst us. Even painting, because it is an art which, under modern conditions, exists for the gratification of the rich alone, the poor must be content with black and white. Modern industry is exorbitant: hardly anything stops its way. Sacred buildings, churches, and churchyards, noble ruins and anything that stands in the way must go. Now it is necessary to say this, and to point out the deep and widespread ignorance, the general want of feeling on this subject. To this it has come, that if there is a proposal to restore or to pull down an ancient church, however beautiful, practically the only idea that occurs to the working class is, "There is another job going," and that idea is to be found also in classes higher in the social scale.

This story may illustrate what I mean. It concerns a great church—the church of Stratford-on-Avon—in which the Corporation of Stratford have a proprietary interest. Some years ago I went down there with a party, whilst the restoration of the church was going on, and the Mayor very kindly asked a friend of mine and me to breakfast in his fine old house, "Clopton's," and he gave us a good breakfast, and afterwards said, "I must now go down to meet my council, and I think the first question on my agenda may interest you." He read it to us. It was, "Why was not a *local builder* employed on Stratford Church." (Loud laughter.) There was not much of the spirit of sacrifice there, but rather the idea—excusable in itself—of thinking

that an honest penny might be turned for Stratford over what I suppose the questioner would call "the transaction." But the highest classes cannot claim knowledge or feeling on the subject. It is no guarantee to us that usually on restoration lists we find standing at the head the names of noble lords or ladies. Quite otherwise. Probably when the church is restored, and they go in and see the new seats and smooth tiles, and the "cathedral glass," and perhaps a gaudy window, they hold up their hands and say, "Most beautiful!"

"And wonder with a foolish face of praise,"

whereas in truth many of the most beautiful and peculiar features of the old building have been torn, tattooed and tortured out of it, and the mockery added of a servile imitation which falsifies and degrades even what is left of the old building. (Cheers.) It is very necessary to say this : because this general fact lies at the basis of our work, and I hope you will all feel your necessary work is here before you. You ought to regard all these people precisely as the early Christians did the heathen, as people to be converted, and you have to convert them. Such is the sad state of feeling on the subject generally, though I don't want to despond on the whole.

But you know it was once otherwise. Once there *was* beautiful architecture in England, as in other countries, and a fine race of art workmen animated by the Catholic spirit, which encouraged everywhere a free hand, recognising, as it did, the dignity and independence of every living soul. That, of course, is so well known to you I do not urge it

further upon you, except to call attention to the glorious number of churches that were scattered up and down the land. So many in every city and town, so many in the country, too, so that there really was an opportunity for almost everyone day by day to familiarise himself with the beauty and dignity of art.

These churches have been praised by many a poet, and called by them "ladies of the land," and well may the poets so call them. They are like some ladies we know, their beauty is not all equal, but still each is fair and beautiful, each sufficient in herself, in her own place in the midst of her own friends, and in undisputed possession. These are the buildings which are now the especial victims of an ignoble restoration.

How far down the noble architecture continued I must leave to our artist friends to say. Of course such work came very much to an end with the Reformation, but still there was some continuation of good work during the decline, as when Sir Christopher Wren built his graceful churches. Still the arts were always on the decline, and now I come to this notorious fact. There was an increasing revolutionary spirit against the middle ages. I do not complain of that. I know too well how it was bound up with many of the most important features of modern emancipation and modern progress. It was time that the mediæval régime should come to an end, and I suppose it was necessary that some mediæval monuments should be hurled down or mutilated in order to strike the due imaginative blow. However it may be, it is certain the

feeling of antipathy to the middle ages spread far and wide ; it reached the greatest minds, even such artists as Raphael and Michael Angelo, and Shakespeare too (who wrote very little about Catholic (?) architecture), and Milton who, you know, showed almost to truculence this spirit of antagonism, and so on down to the end of the eighteenth century, to so great an artist as Sir Joshua Reynolds. It is very important to mark this, because it demonstrates, and to some extent explains, how very widespread is the feeling of contempt or dislike to the middle ages ; and this ought to make us very patient with people who do not feel as we do. Let us be patient towards persons who entertain the erroneous ideas which they share with so many illustrious persons before them.

But now there has come a change upon this change, namely, a modern revival of feeling towards the past. This spirit has not yet extended everywhere, but it has made itself distinctly felt in every province of thought and action. Science takes us back to the beginning of the world, literature and philosophy deal with the history of man, religion has also felt the spell, and so undoubtedly has art. Now, I beg you to observe it is not respect for mediæval art only that this revival would cherish, but it is respect for all art, renaissance of art, old Roman art, old Greek art, Assyrian art, and, as our Report to-night shows, Mahomedan art. It is a grand thing to make the spirit of piety towards the past both wide and deep enough. The church has felt this spirit of revival, as you know, very

strongly. Do I object to that? Quite otherwise, many of you most sincerely agree with the general doctrines of the church. I cannot claim this for myself, but still I consider that all persons are bound to respect and sympathise in the great movement that has been going on in the Church of England and the Catholic Church generally, towards once more making worship beautiful, and making the house of God beautiful. I honour them for that if only they do it wisely. But of course the spirit being new, and the thing new, it was very difficult for them to act wisely. This you may see by this instance,—what Sir Walter Scott, he whom we owe so much, did for our renewed feeling towards the end of the ages, what he did at Abbotsford. And so in their early restorations, the churchmen who had to overcome long arrears of neglect, and had a very superficial view of their subject, made terrible mistakes. But now, notwithstanding this experience, unfortunately they go on doing the same fatal thing, and even in a yet fataler, because non-complete form. Sometimes they think any restoration is a good thing. The worst instance of this is the turning over of the venerable abbey of St. Albans to Lord Grimthorpe, just because he was willing to spend £50,000 or £100,000 on it. Now, Lord Grimthorpe is no doubt a very remarkable man. He is a great astronomer, engineer, mechanic, a mighty clock maker, and a powerful but rather ferocious advocate. (Laughter.) I wish I had a portion of his power in any of those respects. But had he given any evidence whatever of veneration for the past, of reverence for ancient buildings,

or feeling for the beauty of art, or has he given any since? (A voice, "No.") I venture to say, no more than a steam-engine. In my mind, Lord Grimthorpe is somewhat like a mediæval dragon. Something huge and terrible with fierce paws and claws, and out of whose mouth comes forth smoke and fire. And it is to this man that they committed the venerable abbey of St. Albans, to him and to his tender engineering mercies. And, unhappily, what has been done is irreparable, you will never see the true St. Albans any more.

I have spoken, not without some respect, of the passion for restoring that we see in churchmen, but I shall have to shut my eyes very tight indeed to say that they and the architects they employ are actuated by none but the highest motives. But I am not going to say anything about this to-night, because I would make friends of both if possible, and because I wish to clear my argument. I will assume that all these churchmen act from pure piety, and that their architects do what they do from a sincere love of their art, and the desire to do their best: and I will further assume that all they have done is skilfully done, with no pains or money spared—a liberal concession. But now I say that the purposes and plan of these restorers are disastrous. They must work with a theory, and the theory they have is to restore an ancient building to what they call its pristine beauty. I feel I have dropped into the language of the auctioneer. (Laughter.) That is an entirely false theory, and not only false but revolutionary. Have we never heard of similar doctrines before? I think it is the very thought and idea of Mrs. Allen, the hair restorer. (Laughter.)

More than that, it is the very idea of the French Revolutionists. Their idea was to restore the pristine beauty of man, and they went back in thought to Paradise, but forward in act to destruction; and it is destruction these churchmen really achieve. This is quite obvious, because they have to choose some arbitrary time in the history of the building to which they would adapt everything else. An old building necessarily has been built from time to time, it is the work of many generations, and if you resolve to have the work of one generation only, you have to destroy the work of all the rest. The theory and practice, then, are distinctly revolutionary and destructive, though all is done in the name of piety and beauty. Then, again, they not only destroy, but they also endeavour to build up in what they would call the form and spirit of the period which they have selected. That endeavour, again, is most revolutionary—the thing cannot be done. First of all, one cannot work in the spirit of a remote time. To go back into the thirteenth century, and work in the spirit of that time, you must have the ancient and simple faith of that time, the ancient traditional spirit of the workmen, which was in them as the fruit of centuries of Catholic rule, that free and tender spirit, the familiar and affectionate spirit. No! They cannot do it. All that they can do is to go to work in a new language, affecting to be the old one, and to make what I call another copy of Latin verses. For instance, the work they have done to the north transept of Westminster Abbey. Is not that a copy of Latin verses? (Cheers.) Can anybody say that the sculpture has moved

them to joy, piety, beauty, or anything of the kind? But the restorers have not only to deal with the work of a certain time, but the work of certain hands, certain artists, for in this case even the workmen were artists. How can they do as the old artists themselves have done? The work was its maker's, and nobody else's. Not all the colleges and the Royal Academy could produce the same thing. But they could spoil it. So you see these people are really on a foolish chase. They have not yet found it out, but I am satisfied they will find it out, if only we can get time.

Meanwhile this destruction goes on. It was not an hour too early when our Society appeared. I quite agree with Mr. Micklethwaite that this Report gives us cheering signs that we are moving forward. I notice, as he does, that so powerful a body as the Society of Antiquaries needs no converting on our part, but comes forward, not only to express general principles, but to make a practical protest in particular cases. I notice also that rectors and architects, as this Report records, are more willing to take the kindly and sympathetic advice we give them, and there are several excellent examples reported here which show that we have been really successful in what we have done, without any unkindness or severity whatever. In several instances we have acted in conjunction with others. That is very satisfactory, and more particularly when we find not only a learned Society like the Society of Antiquaries, but local people—for instance, those at Bourne—ready and anxious to help. In that case they actually softened the hearts of a board of railway Directors, who visited the place, and gave

orders that the fine old house there, which was threatened, should be preserved to posterity.

But at the same time the Report has gloomy features. Three of our great cathedrals at least are mentioned which are suffering in some form or other from "restoration." I must particularly refer to Westminster Abbey. The point I wish to call attention to is this: The Dean of Westminster, when we asked him for information as to what was being done, declined to give it. The Dean of Westminster is a very old friend of mine, and I have a warm regard for him, and would not on any account do him any injustice. But I think he was greatly mistaken here. (Hear, hear.) It is a great mistake to suppose that nobody is concerned in the matter but the Dean and Chapter, and that they are to be considered absolute masters of the situation. Some things require to be done secretly, but this is not one of those things. Some things require discussion, and this is one of them. And, as for interfering with his authority—a suggestion which the Dean did not, I think, put forward in terms—we say that it is part of modern policy to take the public into confidence as far as possible. Even so august a tribunal as the omnipotent Parliament regulates itself upon that basis, and encourages discussion of their measures, not only inside but outside the house. The Dean and Chapter might take a lesson from them. I would take high ground here, and say that the Dean and Chapter, considering the havoc that has been done to ancient buildings by restoration, and considering they were dealing with the most venerable building in England, would have

done well without anybody making a demand to publish their plans ; much more should they have been willing to give information when requested by such a Society as ours, which had given proof of its genuine interest in the matter. But I say in defence of my old friend the Dean, that no doubt he had never heard before of such a demand in his life. No doubt he was thinking of the times in which the Dean and Canons did as they pleased without caring for anybody and nobody caring for them. This brings me to my last point which is this, the importance of lay feeling, lay opinion, and lay influence in this matter. But now, without more, I move that this Report be adopted. (Cheers.)

Mr. REGINALD BLOMFIELD seconded the adoption of the Report.

Mr. R. HUNTER supported the motion, and referred to the proposed demolition of Emanuel Hospital, Westminster, and to the efforts of the Society, the Commons Preservation Society, the Dean of Westminster, Archdeacon Farrar, Lord Monkswell, and Mr. Westlake, Q.C., for the preservation of the buildings, and the adjoining open spaces.

Mr. PHILIP WEBB spoke of the need of greater sympathy with the objects of the Society among the laity, and the want of principle and want of knowledge with regard to old buildings among the generality of architects.

Mr. THACKERAY TURNER exhibited two tiles, one an old

hand-made tile taken off the roof of Stoke-next-Guildford Church, and the other a machine-made Broseley tile, with which the old tiling is proposed to be replaced in spite of the protests of the Society. (*See ante, p. 41.*)

Mr. WILLIAM MORRIS proposed a vote of thanks to the Chairman, and at the same time made an earnest appeal for funds, the finances of the Society being greatly in need of assistance.

The CHAIRMAN briefly acknowledged the compliment, and the proceedings terminated.

SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS.

Dr. *Statement of Receipts and Payments for the Year 1891.* **Cr.**

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
To Balance at the 31st December, 1890, as per last statement	53 14 8½	By PAYMENTS DURING THE YEAR 1891 :—	
TO RECEIPTS DURING THE YEAR 1891 :—		Printing	52 13 0
Annual Subscriptions.....	256 12 9	Office Expenses, including Secretary's Travelling Expenses	48 7 9½
Donations	14 1 0	Members' Travelling Expenses	6 2 7
Received for Travelling Expenses in visiting Churches, &c.	1 12 0	Secretary's Salary	120 0 0
	272 5 9	Clerk's Salary	70 0 0
		Rent of Office.....	20 0 0
			317 3 4
		By Cash at London & Midland Bank, 31st December, 1891	4 4 5
		By Cash at Office.....	4 12 8
			8 17 1
			<u>£326 0 5½</u>

Examined and compared with books and vouchers, and found to be correct.

JOHN J. AUSTIN, *Auditor*,
13, Clifford's Inn, E.C.

May 24, 1892.

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